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CALVINIST CONTACT

36th YEAR OF PUBLICATION, No. 1759 SEPTEMBER 19, 1980

Graham preaches in oil rich Alberta

Responding to an invitation to preach the Gospel in Alberta which was extended nearly ten years ago by then Premier of Alberta, Ernest Manning who is now a provincial senator, and the churches of Northern Alberta, Evangelist Billy Graham held an eight day Crusade, August 10-17, in Edmonton's Northlands Coliseum.

The Crusade took place in the heart of what is coming to be considered the greatest boom town on the North American continent today. The excitement that must have attended the Klondike gold strike is pervading the entire province of Alberta, with its center in Edmonton.

Population of the city is growing at a 35,000 annual rate. It is estimated that some $200 billion will be spent in the area during the next 20 years constructing facilities to extract the liquid gold from tar sands and oil shale which underlies the province.

One enthusiastic city official estimated that there is more oil to be extracted from underground in Alberta than exists in all the reserves held by the Arab nations. Permits have already been applied for three new $7 billion oil producing plants to be erected. The boom is attracting workers from all over the globe to take the jobs which have practically evaporated any unemployment problems the province may have. Many of the jobs are being taken by Americans.

It was in this milieu of excitement and expectation that enthusiastic and responsive crowds flocked into the huge Northlands Coliseum in Edmonton to hear Dr. Graham and heed his call to encounter and accept Christ as their Saviour. Welcoming Dr. Graham, Edmonton's Mayor Cec Purvis said, "You espouse the Lord Jesus Christ."

At a civic and business leaders' luncheon, Senator Manning said of the evangelist and the Crusade meetings, "Dr. Graham is a friend of the poor and the rich, the weak and the unknown, as well as the powerful. The result of his Crusades is not to be measured by his personal magnetism, but is found in the One he represents. He points people to a Divine Person and to an infallible Book. He has brought new purpose and new life to hundreds of thousands around the world. God is using Dr. Graham in a remarkable way to bring people to that point of decision. In the Coliseum, prayers are being answered."

Held during the Diamond Jubilee of Alberta, the 75th anniversary of the province, the impact of the Crusade was felt throughout the area. Donald Hopkinson, who is assistant director general of western operations of Income Security Programs, Health and Welfare in Canada, said, "I guess you never really believe that what you see happening elsewhere could happen here. There is no question that God's blessing is upon us as we believe His promises. Billy Graham has a simple, beautiful message. There is no other man today so respected and capable of helping us in Alberta."

Speaking for the Indian people of Northern Alberta who joined the capacity crowds at the Crusades and responded to the invitation to receive Christ as Saviour, Ed Wood, a Cree Indian who is Chairman of Edmonton's Indian Outreach, said, "Usually Indians think that what Indians do and what other people do are two different things. A lot of them are very strong in Indian religion. I've walked the same trails they have." Then, explaining the response of Indians to the Crusade messages, he added, "Billy Graham gives the true Gospel message. There is no compromise. When Indian people know that there is no hidden thing, they will accept it. He is faithful and he is straight to the point."

An Anglican pastor, the Rev. David Bloom, speaking of the impact of the Crusade on his church, said, "What we're seeing is a real movement of God in our church. In the first four days of the Crusade we had sixty-five people come forward who are related to St. Paul's Church. We've had whole families converted. We have a follow-up team already working." And a United Church of Canada minister, the Rev. Albert Baldeo, said, "I'm seeing many people make commitments. People who thought they were already Christians are having a breakthrough in their lives. Many of our United Church of Canada people are asking themselves, 'Am I a Christian?' Billy Graham in his preaching brings people to the point where they either know that they are or that they are not. That's good for nominal people."

Referring to the front page newspaper articles and photo features on the Crusade, as well as television coverage which carried the Gospel message beyond Alberta, the evangelist said, "Media coverage has been some of the most extensive we have ever had." Perhaps it was because of that coverage that people were attending the Crusade from across Canada and from the United States.

One of the special guests at the Crusade was Mrs. Billy Graham who only recently had returned from a visit to China where she was born and reared. She visited the places where she lived with her parents who were missionaries in China for twenty-five years. On the evening of the Graham's 35th wedding anniversary, she told the Crusade audience about her trip. Mrs. Graham said, "There are thousands of Christians in China today." One Chinese Christian told her, "The seed that your father sowed is still bearing fruit."

Asked to describe what he saw happening at the Crusade, the Rev. Hugh Walker, Director of Extension Ministries, Western Baptist Union, said, "This is the harvest that God has promised. I'm seeing the uniting of multiple churches cross-denominationally. We are getting together. God has His hand on Billy Graham for this ministry. The catechism asks, 'What is the chief end of man? It is to glorify God and enjoy Him forever.' We see that in the ministry of Billy Graham. We see Dr. Graham glorifying God and enjoying Him."

"We are seeing results," said Rev. Harvey Town, senior pastor of Beulah Alliance Church. "Everyday as I sit down at my desk, there is an envelope from the Crusade office with the names of people who are being referred to our church. I'm delighted."

Following the Crusade in Alberta, Dr. Graham prepared for the dedication of the Billy Graham Center in Wheaton, Illinois and Crusades in six major cities across Japan in October.

An indepth look of Dr. Graham's organization will be featured in an upcoming issue of Calvinist Contact.

A congregation of 2 million gathers in Korea

SEOUL, Korea — Crowds described as the largest congregations in the history of Christendom gathered for the '80 World Evangelization Crusade here from August 12 to 15. Observers estimated that over two million people packed the great Yoido Plaza for each of the nights.

The Thursday night attendance, according to Dr. Joon Gon Kim, was reliably estimated to be 2.7 million. It filled the plaza, a former airfield that covers over a third of a square mile.

The crusade was a national evangelistic outreach, a mammoth discipleship seminar, and an ongoing prayer marathon.

The four day crusade had been preceded by Campus Crusade's intensive 'Here's Life, Korea' outreach that had involved many Korean Christians. Dr. Joon Gon Kim, Campus Crusade's Korean director, was also executive director of the World Evangelization Crusade which, he estimated, was supported by over 90 per cent of the nation's 18,000 Protestant churches.

Korean Christians were encouraged to bring non-Christians to evening rallies. When the invitation was given to indicate faith in Christ, hundreds of thousands were reported to have indicated that step.

The climax to the crusade, however, was probably the response of young people volunteering for cross-cultural missionary service in Asia and elsewhere. Over 10,000 indicated their willingness to serve for at least a year. Kim and others predict that thousands more will volunteer before 1984, which is the centenary of Protestant missions in Korea.

"I believe Korea has the potential of being the greatest missionary-sending nation on earth," said Henry Holley, Crusade Director with the Billy Graham Evangelistic Association, one of the the international speakers at the crusade.

Church growth pioneer Donald McGavran was equally impressed. "I believe God has caused this crusade to come at a most strategic time," said the founder of the School of World Mission at Fuller Seminary. "Here is a church poised for action!"

Three thousand overseas delegates were present to witness firsthand the vitality of the Korean church. They participated with tens of thousands of national Christians in morning seminars for specific groups — pastors, women, Sunday School teachers, and students. Simultaneous translation into English, Japanese, Chinese, and Spanish was provided.

Outside observers were amazed to see more than a million people remain after each evening's evangelistic service for a prayer meeting that lasted through the night. Not even a downpour of rain interfered with the prayer sessions.

"There is a commitment to prayer, to the lordship of Christ, to sacrifice, and even to martyrdom among the Koreans that is absolutely incredible," said Dr. Bill Bright, president of Campus Crusade for Christ.

Next Week

Homosexuals and the GKN

Viewpoint

Fashion then and now

Men and women were dressed to a tee. They all wore the latest fashions which featured an abundance of lace and fur and splashes of loud colours. They came dressed like that to the worship service.

The minister snickered, but not visibly. He knew his flock quite well. They had been "fashion-conscious" ever since he could remember. The women always wore their beautiful outfits, trying to outdo each other by wearing the latest Paris fashions. The men were no better. Their suits were multicoloured with frilled cuffs and collars.

The year was 1540. The town was Geneva, Switzerland, and the minister was John Calvin. Pastor Calvin mounted the 12 steps that led to his pulpit in the stately St. Pierre church. His sickly body was hidden under the tattered toga which he had purchased a decade earlier.

"Just look at yourselves," he began, pausing for effect. "Men dress up as young women as though they grieved over the fact that God had not made them women. And women dress as glorious rainbows, trying to catch the glances of men. The Father loathes all immodesty of body and soul."

The congregation broke out in animated conversation. "Here goes that Protestant Calvin again, laying down all of these rules which make life unbearably boring."

"Tell us, Sir. How should we dress?" The voice was that of a shopkeeper. His attire would have made a peacock envious.

"In clothing that simply protects you from the cold and heat," shot back Calvin. The congregation fell silent. What sort of standard was that for the fashion-conscious? Had this Calvin no sense of fabric or texture? Obviously not, judging by usually drab appearance.

Calvin had reacted to the secular mind which had pervaded 16th century Geneva. His pietistic reaction usually took on harsh measures. He was living among a stubborn, worldly bunch who resisted the decrees of the theocratic state.

But what of his proclamations on fashion? Is there anything in it which should be adopted by us in 20th century North America? The essense of his criticism of fashion still holds true today. We need clothing to protect us from the cold and heat.

Today's fashions are modest compared to those of the Genevan department stores back in the 16th century, yet we also live by the standards established by fashion designers in Paris and New York. I'm sure that most households have already planned their fall and winter wardrobe, if not by actually purchasing the newest fashions then at least by being aware of which colour schemes are "in" and which are "out." Many of us live by the decrees of fashion designers and I know of no-one who would dare start a trend towards modesty of dress.

We can all sympathize with Calvin as he faced his congregation from week to week, preaching to pews filled with peacocks who were preoccupied with the world rather than the Word.

Things are not like that in our churches ... or are they? I would like to think that most of us dress responsibly. That is at least evident at the church services. For some of us, our dress codes change when we hit the world. Our Sunday turtlenecks fall to unbelievingly low environs while the hem of our summer shorts makes every effort to reach our waist.

If Geneva was accused of overdressing in splashing kaleidoscopes, then today's North America can be accused of underdressing in various shades of tan (during the summer months, of course).

With the winter months closing in on us, Calvin would expect us to wear clothing that simply protects from cold. His condemnation of fashion still echoes a warning to us today.

Keith Knight

Our Faith, Other Faiths

Malnutrition continues to take its toll

by Johan D. Tangelder

More people were hungry and malnourished in 1979 than five years ago, reports the director of the United Nations World Food Council. The largest percentage of the malnourished and hungry are children. In Third World countries one sees many sick children. Disease takes its toll, but malnutrition is a great killer.

In Third World countries the largest percentage of the population is children. Malnutrition has great effects on the development of such nations. Low span of life slows the potential for qualified leadership. Decreased mental achievement, depression and irritability are caused by lack of proper nutrition.

The most glaring nutritional problem is protein-calorie malnutrition, technically called kwashiorkor-marasmus, which is exhibited most among children. In the earlier stages of a child's development this problem goes undetected. Only in the later stages the outward signs are clear. There are no obvious early warning physical symptoms, except for growth failure.

Dr. Michael C. Latham, Professor of International Nutrition, Cornell University, and formerly of Tanzania, states: "Malnutrition is perhaps the most important public health problem in the developing countries. Yet the ministries of health, and before them, the colonial medical departments, have tended to regard nutrition as of second-rate importance. If in any single year an infectious disease killed only a quarter of the number of people that kwashioker or marasmus kills in an average year, there would be an outcry and a campaign of unprecedented urgency."

Is the problem caused by lack of food? Dr. Latham puts the blame on the lack of knowledge about food. He says: "... in much of Africa, although the spread of Western ideas has increased the desire for education and for including health, it has done little to reduce the extent of malnutrition and in some instances it has directly created new and serious nutritional problems. In East Africa, the problem is not so much a lack of food as a lack of knowledge about food. For this reason, nutrition education in its widest context should be the spearhead of the attack on malnutrition ... the most important nutritional work in a community consists of the prevention rather than the cure of nutritional disease."

Poor feeding habits and lack of nutrition knowledge are used by multinationals to exploit the poor. I have never seen so much consumption of soft drinks as among the poor in the Philippines. At a very early age, children are weaned on coke, pepsi or seven-up. Soft drinks cost only about 5 to 7 cents per bottle. The sweet tooth is also catered to. Cheap candy of poor quality is readily available. Many of the poor children never get a decent meal.

Bottle feeding, in place of breast feeding, has become a standard and accepted practice in Western nations and among the rich in developing countries. But when the poor in Third World countries turn to the bottle, the results are disastrous. Dr. Latham says of the situation in Africa: "To the top ten percent of Africans, this change to bottle feeding of an infant under 6 months of age is very close to signing the death certificate of the child."

Why is bottle feeding so dangerous? Mothers often use dirty or unsterilized bottles. The quality of water is poor in many places. There is no refrigeration that can take care of the left-over milk. All these factors make nutritious milk lethal poison. Yet many Third World mothers want to use the bottle in the belief that they do their children a favour.

They listen to the high sales pitches of the multinationals that claim that artificial milk is better than breast milk. But breast milk builds resistance to disease, which makes a difference between life and death in unhealthy conditions. Dr. Derrick Jellife of the University of California estimates that over 10 million infants in the developing world annually suffer malnutrition, disease or death because they are bottle-fed instead of breast-fed.

Another health hazard is sweetened condensed milk, which is used as infant milk in many countries in Asia and the Pacific. A standard 397 gram tin of the milk cost only a fraction of the smallest tin of formula milk. Because it is cheap and it keeps well without refrigeration for a reasonable amount of time, it makes a convenient product for the poor. This sweetened milk is widely used by day-care centres on rubber plantations in peninsular Malaysia. The management of these plantations supplies the creche with the milk. However, the Indonesian government passed a regulation in December 1975 banning the promotion of the product as an infant food. Today, all brands of sweetened condensed milk sold in Indonesia must be labelled as unsuitable for infants.

Since we are called to live for God in this world, we need to speak against the exploitation of the poor. The Gospel is not a social message, but it has social implications. Man is not just a soul. He is a person. The Bible calls him "the temple of the living God." (2 Cor. 6:16) Because life is sacred, we must speak boldly on behalf of the deprived, the needy and the exploited.

Christians must point to man's uniqueness. Man is not just a consumer, but God's image-bearer. And newly established churches among the Third World poor cannot grow and prosper if the converts are not taught to help and feed themselves properly. Marcy Alyce Holmes, who has a professional career in nutrition education, calls for nutritionists to enter mission services.

She writes: "There was a time when some mission boards did not hire doctors and nurses, but the time arrived when the need was evident. That time has arrived for nutritionists, if Africa is to develop the leadership demanded, if the African church is to "stay awake," stand, and walk, that his truth may go marching on."

The building of a strong church in the Third World nations of Africa and Asia calls for pastor-missionaries, and in many cases, also for nutritionists.

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LETTERS

Gull Lake Bible Camp reunion spans a generation

Dear Sir:

For some it was a 40 year step back into history, for others 25 or 30 years. But for all of the 110 campers who attended the Bible Camp Reunion at the Sonshine Campground at Gull Lake, Alberta, it was a tremendous week-end.

Motor homes and trailers began arriving Friday evening and the occupants were in eager anticipation of meeting old friends and spending an exciting week-end of fun, Christian fellowship, sharing and reminiscing. Others bedded down in bunk-style cabins and shared the facilities of the camp wash-house. These were the young people of the Christian Reformed Churches from Edmonton, Lacombe and Neerlandia, who in the 1940s and 50s attended rallies and bible camps in this area.

While most of us are now parents and grandparents, we still had among us the camp pranksters, who left behind them a trail of "Who dun it?" The 'Victims' retalliated in typical camp style. A spirit of merriment and youthful enthusiasm prevailed as we gathered regularly in the camp dining-hall for meals, programs and rousing sing-songs.

A crew of task masters assigned each guest to a particular camp chore (peeling potatoes, washing dishes, etc.) and there was no escaping it, short of leaving town.

During leisure time some could be seen lingering over a cup of coffee, attempting to span the years in a few brief moments; others shared a tattered photo album, while still others competed in baseball, volleyball, horseshoes or dart games.

Sunday morning we gathered in the chapel and were led in worship by Mr. Ken Hogenes. A male quartet favoured us with a beautiful old selection entitled "Steal Away to Jesus."

The evening programs were well received and laughter was often heard in response to a skit, a play or a story told by a guest.

The evenings ended with over 100 voices heartily singing the old familiar songs and hymns to the accompaniment of the beautiful Lowry electric organ.

The blessings and joys of Christian fellowship are hard to beat and we are already looking forward to a similar reunion 5 years down the road. In retrospect much has changed, however, the ties of friendship and the warmth in an old friend's handclasp remain and we are again left with many fond memories.

God's enduring faithfulness is constant and unchanging and it is this great God whom we recognize as the source of all our blessings. His name be praised!

Alice Visser,
Edmonton, AB

Christian TV is "wonderfully used"

Dear Sir:

We praise the Lord for people like Robert Anes (Aug. (15/80) and others who have written similar letters in the C.C., dealing with Huntley Street and other programs which are a part of the worldwide outpouring of God's spirit.

We also were so busy being "religious" but didn't know what it meant to have a true one-to-one relationship with Christ, within the body of Christ! Huntley Street and Jimmy Swaggart were wonderfully used of God in changing our life! In expounding the full gospel of Jesus Christ, in full accordance with God's infallible word, and under the powerful anointing of the Holy Spirit, they showed us the difference between doing christian things and truely loving Jesus and living for him!

We pray daily for God's continued guidance and blessing on these and other scriptural ministries and also that the Lord will make us all more and more sensitive to the movement of his Spirit.

Yours in Christ,
Henk and Jenny
de Jong
Telkwa, B.C.

Love and concern for Pat Boone

Dear Sir:

In the C.C. of June 27, 1980, I read your Viewpoint, about Pat Boone's book, "Pray to win — God wants you to succeed." I haven't read the book, but would like to respond to your article. In a lot of ways, I agree with you that prayer is not a "sure and fast way" to material wealth and success in life, if you know the right words to say.

Prayer is, in my opinion, with the Bible our very means of communication with our Lord. In talking and listening to him we get to know him better and love him more, so that through the working of his Holy Spirit in us, we receive power to live to his glory more and more. When you write about: "God presumably cares about who wins a tennis game and is anxious to see where the cup goes," that gives me a kind of strange feeling. Because doesn't God care about everything in our lifes? When we pray for strength to do our work and for God's help to do a good job, and we have success in our work, don't we give the credit to God too? Don't we see that as a blessing from the Lord too?

In comparison to a lot of people on this earth we are all rich and, to attack Pat Boone with the parable of the rich man, who is as a camel going through the eye of a needle is, to me, pointing at ourselves.

What I missed most though and what hurled me was the lack of love and concern for a fellow christian, a brother in Christ. (Pat does believe in the saving grace of Jesus as the Son of God, doesn't he?)

Yes we should beware of false teachings, but have we tried to approach Pat Boone with love and concern as members of God's family, who are concerned about the right interpretation of the Lord's word and in love for a brother who is erring in our eyes.

Let's show the world that members of God's family care for each other!

Mrs. E. Tiemersma
Newmarket, ON

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Church Page

Pastoral Pondering

Urban evangelism

The time has arrived for the Hielkema family to move once again. We have done that a number of times, but no one ever gets used to it. This time our destination is Kincardine, nestled on the shores of Lake Huron. The old town is about as Scottish as you can find it outside of Scotland, but the new part is quite modern. It does provide quite a contrast.

We came to Toronto with high hopes and expectations. And, to be honest, we were quite disappointed when after less than two years we are ready to move again. Mixed with that disappointment was a feeling of failure, be that realistic or not.

The question naturally arises, what were the contributing factors for the lack of success in ten years of Inner City ministry. A study committee investigated that and its findings led it to recommend the phasing out of that ministry. During the last three months I read a great deal, especially books dealing with urban evangelism and management of ministry. And I found that, by and large, the committee findings were correct, because it was bound to find what others, in various cities, had found.

"A mission will not grow if it is alien or foreign to the culture in which it finds itself." Effective ministry calls for indigenous structure and leadership. McGavran, in his book *Understanding Church Growth* says that in order to evangelize urban populations you should; "multiply tribe, caste, and language churches." This may seem strange advice to an institution accustomed to melting pot images of community.

Others, like Gibson Winter in *The Suburban Captivity of the Churches* [1962] say that "to overcome the ghetto isolation of the suburbs we must establish congregations that slice diagonally through an urban area so as to emphasize true economic and racial diversity."

Urban Holmes, the dean of Sewanee Seminary, calls this impossible advice. In his book *Ministry and Imagination* he says that "It is the homogenous, small, natural community from which the church emerges."

As I said last Sunday morning, there are many conflicting voices and somehow we must determine which voice speaks truly for us.

We pray for God's blessing upon your outreach to the community in which you find yourself. Seek foremost to do God's will.

As parting words we want to thank you all for the beautiful painting, your kindness, your friendship, and your support. God be with you till we meet again.

Rev. John W. Hielkema
Chr. Ref. Church
Kincardine, Ont.

Church discipline

It always seems necessary to explain what is meant with church discipline. It seems that many people immediately think of the cracking of the whip, the strap, and lashing words. Perhaps the word is misleading. Still, proper discipline has always been an educational measure, a correcting action for the purpose of letting the person who is disciplined know that he is on the wrong path and to urge him, in love, to return to the right path for his own wellbeing.

The "Chaplain's Newsletter" carries an article by the Rev. William R. Lenters about church discipline: "Ecclesiastical discipline is a phase and dimension of pastoral care. Church discipline is part of the Gospel. It is an inescapable consequence of the discipling process we call the proclamation of the good news of the kingdom of God. The goal of discipline is restoration. The medium is gentleness. The context is a community of caring members of Christ's body. The means of discipline is whatever gets the job done. From Jesus' advice to Peter "forgive seventy times seven," to Paul's consignment of an offender to Satan."

If church discipline is interpreted as punishment for sins committed we deal with a total misunderstanding of church discipline. Nobody is barred from the Lord's Supper, or placed under public censure, or even ultimately excommunicated because of the gravity of the sin committed. Disciplinary action is only taken when sins are not confessed in repentance. Such disciplinary action always is — at least ought to be — a reaching out to the straying member in loving care. Whoever receives a public announcement from the pulpit in the attitude of worldliness — as if the intention is to expose the bad sinner — should convert fast and listen once again seriously to what is announced. It all ends up in the serious call to reach out to the unrepentant person and to pray, pray, pray for that person.

Church discipline, if not understood as loving care and if not acted out with a heart that aches for seeing the sinner come back, is nothing but a revengeful , brutal act by which no sinner is ever brought back in line. When the church exercises discipline it says, "Don't you know how much we love you?" Then we keep on praying and hoping till our Lord may hear.

Rev. L. Slofstra
First Chr. Ref. Church
Chatham, Ont.

Church News

Christian Reformed

Called

— to Hamilton (Mount Hamilton), Ont. Rev. Carl Tuyl of Toronto, (First), Ont.

— To Winnipeg, (College Ave.), Man., Rev. C. Bishop of Exeter.

Declined

— to Hamilton (Mount Hamilton), Ont., Rev. Ralph Koops of Chatham, (Grace), Ont.

— to Brockville, Rev. Ed den Haan, campus minister in Guelph.

New Clerks

Hamilton (Mount Hamilton), Ont. — John D. Schotsman, 48 Malton Dr., Hamilton, Ont. L9B 1E7

St. Catharines (Covenant), Ont. — Keith Knight, P.O. Box 2037, Station B., St. Catharines, Ont. L2M 6P5

Woodstock (Covenant), Ont., — Klaas Visbeek, Box 472, Woodstock, Ont. N4S 7Y5.

Times of worship

Brampton (Second), Ont. — Effective Sept. 7, services are held at 9 and 11 a.m. and 7 p.m.

Exeter, Ont. — Effective Sept. 7 the second service is held at 2:30 p.m.

Canadian Reformed

Declined

— to Edmonton, Alta., Rev. J. Geertsema of Chatham, Ont.

A preachers' market

There are almost 28 vacancies in the various Christian Reformed churches across Canada and almost 20 of these vacancies are in Ontario. Of the 30 or more students that graduated from seminary, only 4 or 5 may end up in Canada this year.

Bethel Chr. Ref. Church,
Brockville, ON

Changes in denomination

The newest church in Queens Classis, New York, USA, is the Korean-Presbyterian Church, which is really a Reformed Church. The self-supporting congregation whose pastor is the Rev. John Lee, meets in the former First Christian Reformed Church of Long Island City. Several other Asian-American congregations in the area are asking to come under the Reformed Church in America.

Maple Leaf Dr.
Ref. Church
Toronto, Ont.

Orthodox Christian Reformed Church
in **Listowel**

worship service at
Orange Hall, Maitland St. N.
10 a.m. and 2:30 p.m.
Rev. C. Bronsveld
Phone: **291-2194**

Press Parade

Refugee no longer

Saturday, July 19 we received the sad news that Hong Don Bui passed away in Toronto General Hospital. We knew how sick she was. Our prayers were with her all the time. We asked for recovery, but God's ways were different. He led this family to Orillia and he has used us to care for them and also to show them — and Hong Don — the love of Christ. Now God took her home, we can trust she was his child. He now has her with him in the heavenly mansions where she is forever free of suffering and pain.

Our hearts go out to Sam and the children. But we trust, that God will provide and show us the way to help them as well as we can.

We had a meeting of concerned friends and members and decided that the body be taken to the Doolittle Funeral Home, so she can be buried in Orillia. The funeral took place on Tuesday, July 22.

We find our comfort in the Lord who strengthened this family in a very gracious way during these trying days. Pray for Sam and support him and the children wherever you can.

First Chr. Ref. Church,
Orillia, ON

Family visitation

Once again the elders have begun the rounds of family visitation. In order to make these visits as beneficial and enjoyable as possible for both the family and the elders, it will be well to make a few remarks.

First of all, it must be kept in mind that the purpose of these visits is to help one another grow in our faith and to strengthen the ties that bind us together as a community of believers. Often the visit is looked upon as an official investigation by the church of its members. If we approach the visit with that idea in mind, it is neither going to be very beneficial nor enjoyable. Of course, your spiritual well-being and happiness, is your elder's concern and he wants to speak about them with you; but not in the sense of an official investigation.

Always keep in mind that the purpose of the visit, is to help one another grow in faith and strengthen our church community. This is what both you and your elder want to speak about.

So, don't spend too much time in small talk and the exchange of pleasantries. Be certain to prepare yourself for the visit, especially in prayer.

If there is anything special you want to discuss don't hesitate to do so; only be certain to do it always in a spirit of love and grace. Remember that the visit is for the entire family and not something between the parents and the elders.

It can be extremely difficult for the elder to get an appointment; often many phone calls must be made in order to get one visit arranged. Please keep in mind that your elders have many visits to make and that, as is the case with all of us, their time is rather limited. Don't forget, they give their time for you. So why not make a special effort to receive them at first call; even if it means dropping a few other things for that hour and a half.

May the Lord bless all of us greatly as we work together to build and strengthen his church and increase our faith.

Hebron Chr. Ref. Church
Whitby, Ont.

Puerto Rican report: News from the Leders

Last July 9, while we were leading a study on the catechism in the Carolina church, two men entered, pulled revolvers, and demanded rings, necklaces, and money. The heist was over in a matter of minutes. Thank God no-one was hurt. The material loss is nothing compared to what we might lose. Therefore this letter is asking for your prayers.

The Carolina church has slowly been consolidating itself. Our Sunday evening services and Wednesday evening Bible studies have grown greatly over the past year. The robbery may be an obstacle. Fear is a terrible thing and has great power. Personal assault is on the increase, many people refuse to leave their homes at night. We do most of our work at night. Please bring this matter to our heavenly Father in your communal and personal prayers. We are thankful to God that last Sunday night's service was not affected in any way. Thank you.

Ebenezer Chr. Ref. Church,
Trenton, ON

Extension courses fill Indian churches' need

A persistent concern of all denominations for many decades has been the training of native North Americans for church leadership and theological background. Indian churches throughout Canada and the United States suffer a lack of indigeneous leadership which in recent years seems to have become worse instead of better.

Bible schools, denominational colleges, and similar educational institutions - even those which successfully attract students from the Third World - enroll far fewer native Americans in courses related to church vocations than will be needed just to replace the present leadership in the coming decades.

Rev. Harold de Jong, born in Winnipeg, Manitoba, is a Christian Reformed teacher-pastor on assignment to Cook Christian-Training School in Tempe, Arizona, an interdenominational school devoted to training such leadership. Cook School has cooperated with the trend which has gained momentum in many parts of the world to de-emphasize residency programs in which students must live on or near campus and thus be isolated from their tribes or home communities. Theological Education by Extension (TEE) which keeps the student living and working in his or her home environment has become the preferred strategy for helping Indian churches develop their own leadership.

Rev. de Jong has produced several new extension courses and participated in their introduction in tribes across the continent in these first two years of his assignment.

"In Canada he has worked with people from the Chippewa, Cree, Sioux, Haida and Nishga tribes who are members of the Anglican, United or Christian Reformed churches."

In June, Rev. de Jong participated in two conferences addressing the need for Indian leadership in the churches. One was a meeting of 80 Indian workers of the United Church of Canada which met about 100 miles east of Regina, Saskatchewan. Rev. de Jong said this was an historic event. "It was the first time Indian persons from across Canada had ever met to discuss the state of the United Church of Canada among the Indian people."

Rev. de Jong was invited to present to the United Church conferees a full account of the progress and achievements made by Cook School in TEE so far.

The home missionary also participated in the annual conference of the National Fellowship of Indian Workers held at Estes Park, Colorado in June, an experience he found helpful for gaining deeper insight into the issues and concerns of Indian people within the church.

RBC welcomes new teachers

New RBC faculty [from left]: Dr. Lyle Bierma, Rev. Jacob Heerema, and Kenneth Bos.

Reformed Bible College in Grand Rapids, Mich. will welcome several new teachers this Fall. With expansion of its curriculum and additional faculty members, RBC is set to begin its 42nd year as a specialized college training people for assignments in Christian education and missions.

Three new faculty members began their work at RBC this Fall. They are Dr. Lyle Bierma, Rev. Jacob Heerema, and Kenneth Bos.

Dr. Bierma, a graduate of Calvin Theological Seminary, recently completed his doctoral work at Duke University in the area of historical theology. His dissertation was entitled, "The Covenant Theology of Olevian of Heidelberg." At RBC he will be teaching Christian doctrine and church history.

Rev. Heerema, as vice-president for student administration, will be responsible for counseling students and for campus housing. A graduate of Calvin Seminary, he served as director of a Christian Servicemen's Home, Seoul, Korea, and most recently as Minister of Education at Calvin Christian Reformed Church, Grand Rapids.

Kenneth Bos received an M.A. in music from the University of Michigan. He taught piano for two years at Northwestern College, Orange City, Iowa. He is to be Instructor in Music at RBC.

Reformed Bible College is a fully-accredited college offering a four-year Bachelor of Religious Education degree and other degrees. Its designed study programs provide career preparation for a wide range of church and mission vocations.

Senior congregation takes a youthful look

One of the three or four Christian Reformed congregations who could claim to have been a "charter" church when the denomination began in 1857, Noordeloos (Mich.) CRC has an optimistic outlook on its future.

This summer most of the 71 Noordeloos families were represented in some way in the church's outreach program. Located in farmland within what was once about an hour's buggy ride north of Holland and Zeeland, the church is standing in an area that, for more than a century, has been dotted mostly with farm buildings. However, this is changing, according to Rev. John Botting, the pastor. The church's evangelism committee's recent study shows that there are 900 homes in the area extending only two miles in all directions from the church.

Rev. Botting observed that some people from Grand Rapids and Holland still seem to be moving away from the cities. Community calling uncovers both recent and long-time residents who are entirely "un-churched." Botting named a family in the two-mile radius who had once belonged to a mainline denomination but who haven't attended any church for many years.

"When a church has been standing in plain sight on one spot since 1857, one might suppose that everyone within two or three miles would somehow have caught the message that here is a church showing the "love and concern of Christ for every neighbor," said the pastor. Then he gave two instances of families living nearby who had once belonged to the congregation. Years ago they had gotten into some difficulty in the church, became indifferent, and were no longer members. When approached, one of the families proved willing to come back.

Excitement ran through the congregation this summer when, while planning the annual Vacation Bible School, the evangelism committee led a new effort to communicate the church's "love and concern" for everyone living in the two-mile range. On a Sunday in July 900 copies of *Our Home*, a newsprint tabloid published by Christian Reformed Home Missions, were distributed by the members, including "a good number of young (married) couples," said Rev. Botting. The young people's organization took responsibility for distribution in an area housing development.

"But we were greatly pleased by *Our Home* as a get-acquainted hand-out," added Botting. "We hope to enroll 150 to 200 children in our Vacation Bible School in the third week of August, so we plan to follow up the first distribution with another one asking, Did you like *Our Home*? Would you like another copy? and, Would you like your children to attend our VBS? leading eventually, of course, to the question, Will you become one of us ... in Christ?"

He said all the articles and the selection of material, including that reprinted from non-Chr. Ref. Church publications, was excellent for its purpose as a door-opener, with something for every age.

The 900 copies sent to fill Noordeloos Chr. Ref. Churches' order were among the first to be shipped of the summer issues of *Our Home*. When told about the surprising "run" on the tabloid which cleaned out the stock at the Home Missions office in the next two weeks, Rev. Botting commented, "Apparently there are a lot more 'senior' Christian Reformed churches who are finding out how useful it can be."

Careful evaluation of the summer's outreach events is planned by the Noordeloos congregation to see how best to incorporate the expected new friends and acquaintances into the active life of the church.

Small Talk

't is the season of picture postcards in the mail. Many people, it seems, complain about the high cost of living and book their expensive vacations in one breath. And so we, too, have picked up our share of snowcapped mountains, royal blue lakes and old European castles on glossy paper from our doormat.

Then one morning, partly hidden by some printed matter, I found a card which took me back at least 35 years. There it was, a colorful reproduction of the big old church which still dominates the core of the village where I used to spend most of my holidays as a child and even well into my teens. It triggered a flood of memories as I sat down to look it over carefully.

Regretfully for me, the picture had been taken from the wrong angle and so the steps, leading up and over the knoll on which the church sits, were missing. Those steps, rising from a busy street onto a quiet little plateau paved with tombstones a hundred years old and descending again into another street, had been exactly what had made this age old landmark so fascinating for me.

Strangely, I had never so much as glanced inside the sanctuary, what with the forbidding, solid oak doors always being locked. The grounds looked different, probably better groomed, but bare without the rows of unruly shrubs which flanked the lawn in my days. Of course there was a bike leaning against the back wall and a sign pricked in the grass which read Keep Off! What would a picture of a Dutch town be without either of these?

As I studied that old Reformed bulwark some more, the whole scene at its feet came to life again. I remembered the cobblestoned streets, the people who lived there, the shops. There was that quaint little bakery where, on a wintry afternoon, I would wait for my turn sheltered in its fragrant warmth with all the other customers. I'd stand there and listen to them talk in the dialect of the area which, even as a child, gave me great pleasure.

I looked up from the card and out of the window and was almost taken aback by that usually so welcome and familiar sight of a truly Canadian cornfield stretching halfway to the horizon where it was met by hills and trees and farm buildings.

Then, my memory skipped a season and I felt the warmth of the sun on my bare legs again as I spent another holiday roaming the countryside. (Why is it that childhood summers are always framed by sunshine and blue skies?) I felt the sandy soil under my feet as I passed some ripening fields of rye, dotted with blue cornflowers. I listened to the noises that drifted from a nearby farmhouse squatted low under its roof of thick black straw and I stepped aside to let a young farmer and his horsedrawn wagon pass on the wheel-rutted single lane.

And I thought of the house where my grandparents lived and where I stayed for weeks on end. I heard their voices as if they hadn't been dead for years. I found myself standing again in their living room with that old-fashioned buffet on which my sister and I would find two dimes and two peppermints each, every Sunday morning.

As I looked up from there I'd see, high on the wall, the portraits of four of my great-grandparents one of whom I bore a likeness to, or so I was told. Part of my roots!

But now, here I sat, in the kitchen of a bright and modern North American home. Years ago, as a young adult, I had agreed to be uprooted and transplanted into a different continent. Never have I known a moment's regret. I took to this country and its people with something of instant recognition. To recall at times and to reflect on my native land adds an extra dimension to my life which, actually, I would not want to do without.

A hyacinth's sweet perfume in spring, a dense fog on a still autumn day are often responsible for some very intense feelings which are not always entirely without pain.

Once in a while I go on a pilgrimage to soak up the sights and the sounds and the smells of what once was the only place I knew on earth. And I've accepted that they are not precisely what they used to be so long ago. That's also why I thank God for the gift and beauty of memories.

Lynn Miller

PASTORAL COUNSELING

TV and use of alcohol

by Ralph Heynen

Does TV encourage alcoholism? On the evening news we may hear about a drunken driver who smashed two or three cars and was finally killed himself. Or we may hear of somebody who in a drunken rage killed his wife or his children. Or we hear how people get themselves in trouble with the law because of excessive drinking. When you watch the TV programs you see people come into a house and the first thing they say is: "Would you like a drink?" The people in soap operas are seldom without a glass in their hand — and evidently it contains more than just plain water.

They tell us that by the time a child graduates from high school he will have spent more time watching TV than he will have spent in school. This indicates that the TV industry will have a tremendous effect on molding a young person's life. The average American spends 25 hours a week watching his TV set. A lot of the things on TV are of value. I enjoy the news and I like some of the special programs on TV. There are things that are of inspirational nature. There are many things that are very beautiful; some of the pictures we see on TV are magnificent!

But according to a Christian Science Monitor study awhile back, 80% of the prime time TV programs included alcohol and drinking. Not only the drinking of a cocktail - or a glass of wine - but drunkenness. And drunkenness is played up; there are some characters who appear on TV who have made their name by playing the role of a drunk. I know that they may not actually drink that much, but it shows the taste of the people and the things they like. Even in police and detective stories, they show drinking. Why a policeman is drinking on duty I don't know. Is a detective more effective if he has a "few under the belt?"

It's only natural that when you see other people drinking it stimulates the appetite for drink. When you see someone drinking a cup of coffee you think: "My, I'd kinda like a cup of coffee myself!" Or you see people eating and you get up and go to the kitchen and make yourself a snack. It influences you, whether you like it or not. There are people who drink in the morning, or they drink after they have had a difficult day, or possibly they can't sleep and they need a nightcap to help them get to sleep.

But the TV programs don't show "the morning after." For some of these people who are always drinking, that must be rather frightening. They would go on a binge and get so soaked with alcohol that they would tremble and see visions and all sorts of horrible things. And I never see this on TV.

They don't present the ugly and the evil side. According to the National Institute of Alcohol Abuse - 1,300,000 problem drinkers are between the ages of 12 and 17. One third of our high school students get drunk at least once a month. The arrest of teenagers for drunk driving has tripled from 1960 - 1978. People get killed on the highways and they claim that 60% of these accidents have some form of alcohol involved.

You and your children sit and watch TV and you see other people drinking and inviting each other to drink. I'm confident that TV drinking contributes to more drinking in our society. Why do people drink? Why do people smoke? It's supposed to be a symbol of the good life. Such a person has the kind of finances that enables him to smoke, to drink, to drive a high-powered car. This is part of the "good life."

The number of women alcoholics is also increasing today. In fact, it has increased more rapidly than the drinking among men. This portrays her equality with men and her desire to be like the men. Yet there's a bit of a difference between a woman who is drunk and a man who is drunk. A woman tends to lose all of her sexual inhibitions and she becomes a willing subject of men if she gets a little too much to drink.

There are always people who will defend drinking and they say: "Well, to have a little drink now and then isn't so bad. I'm sure it isn't. In Bible times they drank a great deal of wine. But of course, they drank it because the water they had wasn't fit to drink. I don't have much objection to a person having a glass of wine with his meal on occasion. But when it becomes a regular pattern and people must have something to drink that is dangerous. It leads step by step to the point where people can overindulge. And when people have problems they begin to drown their difficulties with liquor. I've often seen it happen and I think it's one of the dangers that we face in our culture.

When we look at all of this we're not thinking in terms of a broad manner of alcoholism which is a problem all by itself. When you think of the alcoholic you think of a person who has lost control. He can no longer hold his liquor. The argument as to whether that's a sin or a sickness is something that I don't go for. It can become an illness — an illness into which the person has most likely pushed himself because of a sin that he has in his life. But the fact is, a person who drinks that much is basically a selfish individual. He's not concerned about the embarrassment that it causes his family or that he uses money that ought to be used for the family's food.

Paul says: "Not as unwise men, but as wise men. Do not be foolish in your walk of life. Don't get drunk with wine for this is debauchery. But be ye filled with the spirit." This is Paul's answer and it's the Bible's answer. When you allow in your home the constant emphasis of TV drinking I think you are playing with fire. It's a dangerous thing for our young people — and for everyone, no matter how old they are.

Above all, the Bible teaches us temperance, self-control. And if self-control for you and me means total abstinence then that's what it's supposed to be.

Well, we trust you'll take these words in the spirit in which they're given. I think we are facing tremendous problems in the increase of alcoholism in our country. And at an ever younger age and at an ever increasing number. It's important that we speak out and that we work towards keeping others from involvement in this. Because it's dangerous to everyone of us. And it undermines the very fiber of a community and of our country.

THOUGHT FOR THE WEEK:
Acquaint yourself with the great Physician for He heals not only broken bodies, but sin-sick souls. When we return to Him and find that source of strength and courage we will be enabled to stand steadfast in this world.

The Adventures of the Jolly Baker

by W.G. Vandehulst

181. Poor Baker Bumble! What was he to do? That angry bully in front of him was in no mood to listen to a long, unbelievable story about that pointy-hatted deceiver. He'd never believe that Bumble was no healer and that he knew nothing about the medicines in his pack.

To refuse to help would be dangerous. Brrr! The poor baker shuddered at the wild, shaggy face only inches from his. He saw the grinning, eager faces of the others. No one believed him. No one felt sorry for him. What could he do?

His wife? She had crawled behind him. Trembling with fear, she clutched his arms. Some help that was! Hoarsely she whispered, "Oh, be careful! Be careful!"

182. At that frightful moment a thought flashed through Bumble's mind. Yes, that was it! He must act fearless—bold and fearless. Since they all thought he was a healer, well, a healer he would be. It *had* to work!

Suddenly he stood up. He drew himself up as tall and proud as he could with his big belly. He stood face to face with the burly pigsticker and with an imperious wave of his arm, he commanded, "Back off! Sit down over there! I'll help you. And to show you that it's not for the money . . . here, keep it." And he threw the money back at Rowdy Roy. One of the coins clattered across the floor.

183. Rowdy Roy plopped down on one of the benches. He was already holding his huge mouth with its large yellow teeth wide open. In his eyes flickered a secret fear for a strange healer who suddenly acted so stern. What would he do to him? Would it hurt a lot?

Tall and imperious, Baker Bumble stepped forward, frowning a deep, earnest frown. "Step aside everyone!" he commanded.

They all stepped back. The grins disappeared. Mrs. Bumble tried to hold on to her husband, to pull him back. "Oh, that addlebrain!"

"Let me go, wife!" he barked as sternly as he could. But his heart was pounding with fear.

184. How was this going to end? They were trapped in the lion's den. If he failed . . . if he didn't get rid of that big bully's toothache . . .

"Get a grip on yourself!" Bumble told himself. "No gloomy thoughts! You've started. All you have to do is finish it."

Angrily he straightened the table and angrily set it under the dim flame of the oil lamp. Angrily he tossed the pack on top of the table and angrily tugged it open.

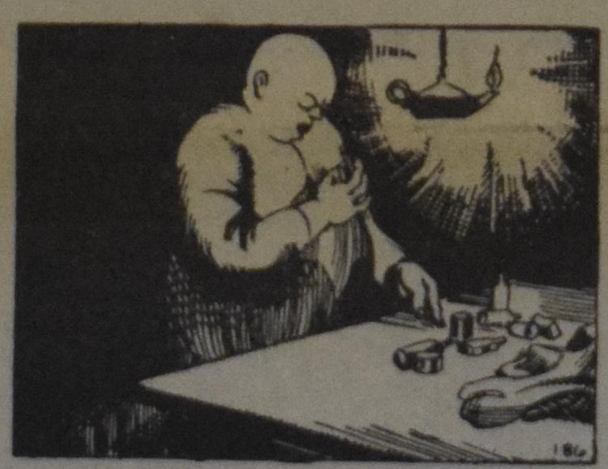
"Never give a man a moment's peace! But all right, I'll help you. Just one thing. Do exactly as I say. Otherwise it won't help. Understood?"

185. The pack popped open. Out fell bottles, jars of salve, boxes of pills, large, curved scissors, a shiny pair of pliers, tongs.

Rowdy Roy's face grew even redder and fatter than it had been. In fear. What was the healer going to do to him? As he saw all those frightful things spill onto the table, his pain seemed to fade.

The fat doctor? He said nothing. Not a word. He only looked more and more angry. Strange! His pale, chubby face was dripping with sweat. Probably from thinking so hard. He must be very smart and learned.

These were the thoughts that went through Rowdy Roy's head. And through the heads of the others.



186. But Baker Bumble was sweating with fear. He fussed and fumbled with the bottles and jars as if he were making raisin buns. He was searching. Which bottle, which jar should he use? What if he used the wrong one and the pain got worse?

His hands trembled. His knees shook. He looked and looked. Aha! There was a bottle marked, *Headaches*. And a little box marked, *Bellyaches*, and another, *Coughs*.

And there . . . his eyes lit up. He could have danced for joy. But he stayed calm and looked even angrier.

In a fold inside the pack wrapper he spotted a little bottle marked, *Toothaches*.

187. "Oh, that foolish fatso! That numbskull!" Poor Mrs. Bumble nearly fainted with fear. She saw her husband searching through the pack. She wanted to run to him and knock those bottles out of his hands and tell him, "You, a healer? You bumbling raisin-bun baker! You . . . you . . ." But she didn't dare. "Oh, that scatterbrain!"

Look at him now! He was holding a little bottle in his hand. He shook it and then held it up to the light of the oil lamp. By his face you would think he knew exactly what he was doing. "The show-off!"

And then—oh, it was unbelievable—then he ordered the innkeeper, "Fetch me two ropes. Hurry up!"

The innkeeper hurried off.

188. There sat Rowdy Roy—bound hand and foot. Two friends had firmly tied him to the bench.

The fat doctor had ordered it. He was shouting orders like a general. "Tie him up!" he had commanded. "Tie him tight. Arms and legs. After I've treated him he may not move for one hour. This is dangerous medicine."

Everyone watched closely. That doctor was sure acting strange. But, then, he was no ordinary doctor. Look, he dropped the bottle into his pointed hat. Then he took it out and put the hat on his head. Was that part of the treatment?

Mrs. Bumble sat in the corner biting her nails and shaking her head. "Oh no! Oh no!" she wept quietly.

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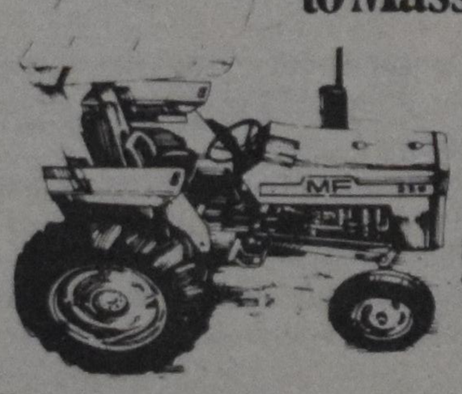

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by Jessie Schut

Mrs. Schut is a former teacher living in Edmonton, Alta.

We always have special days for family life - a time away from the everyday pressures and irritations that crowd around us and interfere with communications. Those days mean time -- time to take it slow and easy, time to listen and laugh, time to get in touch with each other. And this was a special, golden day because of our impromptu hike.

It was a spur of the moment decision, and off we went across the fields, pails and buckets in hand in search of raspberries and saskatoon berries. Behind us we left the remnants of supper, the dirty dishes and half-full glasses spread across the picnic table. Ahead of us lay the meadows, the fence rows and the woods. Who wouldn't make the choice we did?

Six-year-old Kevin led the way, the intrepid explorer of mysterious nooks and crannies, bumps and holes, thickets and trails. Close on his heels was Steven, not quite as brave as his older brother, but just as eager for adventure. One-year-old Jonathan was the king of all he surveyed from his perch in the backpack on Dad's back. His bright eyes missed little, and he announced his finds in his own special brand of baby talk to all who would listen. I brought up the rear, enjoying this rare sensation of being alone for a few minutes.

Around us, the ground was painted with splashes of colours: purple fleabane next to lemony evening primroses, dainty bluebells and crimson paintbrush framed against the prickly stems of the wild rose. The breeze brushed through the branches of trees in full leaf, where birds were flitting back and forth amongst the foliage. Their evening songs were vespers in this outdoor cathedral where every creature praised God just by being there. Now and then triumphant calls from ahead would herald a new find: "Hey Dad, hurry, this bush is just loaded." "Wow: Look at all these here." More often than not, the juicy red fruits never made it to the bottom of the bucket; their existence showed up as scarlet stains on little hands and faces, and in muffled grunts of satisfaction.

Further we moved, now across the meadow and into the woods where the really good bushes were to be found at the edges of clearings and paths. But here we had competition. The mosquitoes had gotten there first, and they were not about to let us into their territory without a battle, using all the weapons at their disposal. We stood our ground for a while, but in the end, since we were outflanked and outnumbered, we conceded defeat and retreated.

Where should we go now? None of us was ready to go back home, so we decided to take the long way home along a road we had come to. The sun, although already starting to go down, was warm and golden on our backs, casting long and misshapen shadows in our path. "Do you think we might see the deer tonight?" asked one of the children. We kept our eyes open for tracks, and sure enough, soon Steven had spotted the pointed imprints in the sandy road bank. Was that wary creature even now standing in the woodland shadows, watching us as we straggled along? Last year, this road had still been a part of her forest home, but then the work crews and their giant machines had come along, and now she was no longer alone. Perhaps next year, no matter how hard we searched, we would not find any signs of her.

Now an angry Killdeer crossed our path. "How dare you disturb my family!" she scolded us, ignoring the fact that by now her family of little ones had grown to nearly her own size and could probably fend for themselves. She scurried on ahead of us, now and then glancing over her shoulder to make sure we were not making detours toward her nest. Not until we were well away from the danger zone did she abandon her job as escort and wing her way back to her children.

Since our berry buckets hadn't been put to much use, we turned our attention to fishing — fishing beer bottles, pop bottles and pop cans out of the ditches, and dumping them into the pails. "Someday," said Kevin with calculating shrewdness, "we'll have enough money from our bottles to go to MacDonald's." Besides which, of course, and more importantly, we were cleaning up after the litterbugs. Soon, tiring of the game, Kevin and Steven ran on ahead, MacDonald's future pleasures forgotten for the immediate joy of being horses, lions, birds, whatever was swift and free.

Last stop of the tour was the neighbour's fence line where two big and lazy horses were waiting, tails twitching, for a free helping of grass. In their case, the grass really was greener on the other side of the fence, for they had chewed theirs down to the bare ground. Jonathan was let down from the backpack, and the three of them gathered fistfuls of long blades that were snatched greedily out of their little hands the moment they were offered.

There are times when, as a mother, I need to remember that my children are actually not such little brats as I happen to think at that moment they are. There are times — when they are fighting, or messing up a just cleaned room, or whining around my legs all three — when I need to recall good times that we have spent togetner. There are times when I am down in the dumps, frustrated and blue, when I need a mental image to hold in front of me of a time when life felt golden and precious. That evening stroll is one of those times, a pocket of warmth and joy and leisurely-passing time in a life that is too often cluttered with impatience, little worries, and rushing busyness.

My husband glanced at his watch and called the boys from their fun. "Bedtime," we said, and the spell was broken. The haul of bottles dumped into the bin in the garage amounted to forty-six cents worth, but the value of the hour-and-a-half that we spent together is worth infinitely more, and I thank God for the gift of it.

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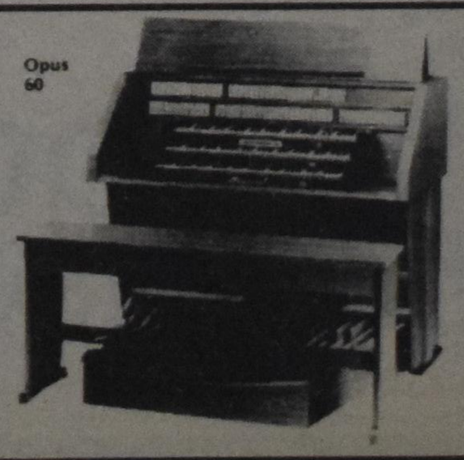

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Popular music

The McGarrigles — unknown stars, beautiful sounds

by William Van Dyk
C.C. Music Critic

Though it is almost always a great pleasure to listen for the first time to a brilliant and complex work by an important and celebrated master, there are many less ambitious (or less over-ambitious) musicians around whose albums can be at least as exciting and interesting, and which sometimes contain more of the simpler pleasures of music listening: a sweet and lilting melody, a sense of whimsical humour and self-depreciation, crisp and exquisite musical arrangement, and endearingly natural imagery. Any of the three albums produced by Kate and Anna McGarrigle since 1975 would serve as an excellent example.

Kate and Anna McGarrigle, from Montreal (of French and Irish ancestry), came almost literally from nowhere in 1975 to win a major New York critic's award for best album of that year. Though much recognition followed, and though "stars" like Linda Ronstadt and Maria Muldaur had recorded their songs, the McGarrigle sisters remain largely unknown; their records are still difficult to find in most record stores.

The short and simple reason for this is that neither Anna nor Kate, with two children each, was willing to sacrifice her family for the illusory gratifications of stardom, with its prerequisite grueling tour schedules. (Currently they only do five or six concerts a year; most "stars" average 30 - 40).

It is probably partly due to their disdain for mass marketing that their music retains its qualities of freshness and honest vitality — the prime qualities of the tradition of folk music, from which the McGarrigles derive most of their influences. But pop and jazz, and even a taste of the blues, all leave their imprint on their musical style as well. Because of their eclecticism, their albums are full of surprises and fascinating twists; they take a very playful and innovative approach to the standard pop and folk musical forms. And each of their three albums features a broad sense of humor, an all-too-rare trait among pop balladeers.

Of the two, Anna is more dreamy and sentimental, and some of her compositions run the risk of affectation or mawkishness. Yet her sensitivity and forthrightness give her performances a necessary balance, and give her lyrics a natural sense of descriptiveness. Her occasional bouts of self-pity are forgivable when cast in such pretty and poetic lyrics (Her song, "Heart like a Wheel," [with the omission of the most maudlin verse] became a sensational hit for Linda Ronstadt).

Acting as an effective counterpoint to Anna's emotionalism is the sometimes tart and sassy Kate. Kate invigorates their music with a decided bluntness and humour, and her exquisite vocal counterpoint to Anna's plaintive soprano keeps their music earthy and sensible.

Their choice of sources varies widely, from sad love ballads to traditional gospel; from medieval narratives (sung in French) to Cajun (American hill-billie folk) and "down-home" country. Between them, the two girls play guitars, banjo, button accordian, and another, younger sister, plays organ. Their harmonies have the homey abtruseness of the family gathered around the old piano on a Saturday night. The button accordian creates a sense of nostalgia and melancholy, which is never allowed to completely dominate, however, thanks to the briskness of the arrangements which often include a bit of jazz and electric guitar.

But perhaps the most refreshing quality of their work is the balance of perspective in their song selections. Many songs feature a single simple pleasure in life, like swimming or painting; some songs describe the joys of having children. In this sense they are clearly uncommercial in their approach to recording, unmoved by the lure of financial rewards for conformity with the more banal and sex-oriented tastes of the dominant teen-age record-buying public. Songs that talk about the importance of first-born sons in the book of Exodus, songs about swimming, songs in French, and medieval narratives will only decrease their appeal to a broader spectrum of record-buyers.

Which makes their music all the more rewarding to listen to. Were it not for their disregard for the lush and bland musical orchestrations typical of pop female vocalists, and for their fidelity to the authentic folk tradition, they would probably sound something like a duet between Anne Murray and Olivia Newton-John, or Helen Reddy and Debbie Boone.

But their music, pretty and enjoyable, sweet and melodic (but not sugary-sweet) is a marvelous example of a positive creative response to creation. The occasional leap into the whimsical, the consistent interest of their music, and the lack of bitter tensions allow their music to be widely enjoyable. A few of their songs explicitly praise the Lord; all of their songs implicitly acknowledge the rightness of His works.

Dutch immigration study on schedule

Evaluating hundreds of returned questionnaires on Dutch immigration has begun, thanks to response from all over the country. Although it was hoped that 10 percent of *C.C.* readers would respond, the return of 3 percent is considered to be average by experts who know about such things. Questions about family, occupation, year of immigration, church and organizational affiliation, family moves within Canada and reasons for immigration are among the easier ones to tabulate.

The real importance of this study comes from a second set of questions which were answered by those who immigrated to Canada as adults. These answers provide the human element for the study, because they relate the joys and hurts, the things missed and admired in a new environment, and the ties that still exist with loved ones "back home."

It is especially the abundance of personal notes, sometimes written in the margins of the questionnaire or in separate letters, that will help us to put our story of Dutch immigration together.

Those who have offered to loan documents, photos, correspondence, even personal diaries will be contacted within the next two or three weeks. Your generous offers to help us prepare our historical document are greatly appreciated.

Since many stories of your family's crossing of the Atlantic, their first impressions of their new country, and the places they left behind may well be lost in another twenty or thirty years, we still encourage you to contribute your material, or share your recollections with us. Drop us a line and join us in this exciting project.

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Clergy surveyed on priorities, Issues

CAROL STREAM, Ill. (EP) — More than three Lutheran pastors in five feel the "top priority of Christians" is to "help win the world for Christ." Sixty-two percent chose that response; 13 per cent chose "concentrate on the spiritual growth of one's family and self," while 16 per cent said the top priority is to help strengthen congregations. These were among the findings of a Gallup Poll conducted for Christianity Today, the Evangelical biweekly head-quartered here.

The results were reported in five religious categories besides Lutheran — Catholic, Protestant, Southern Baptist, Baptist and Methodist — plus three kinds of Evangelicals (conservative, middle-of-the-road, liberal). Except for Methodists, Lutherans were least likely to choose winning the world for Christ as the Christian's top priority.

Also in the poll, 40 per cent of the Lutheran clergy said it is "very important" for religious organizations to "make public statements about what they feel to be the will of God in political and economic matters." Most Lutheran pastors (73 per cent) said religious organizations should try "to persuade senators and representatives to enact legislation they would like to see become law." Twenty-one per cent said they should not and six per cent offered no opinion.

Dylan music "horrible," says Baez

ATHENS, Greece (EP) — "Bob Dylan now produces horrible music."

That verdict was delivered here by Joan Baez. During the 1960s, she and Mr. Dylan were among the best-known figures in the fields of social protest and folk singing. In recent years, each has been the subject of criticism from former friends — Mr. Dylan for his discovery of fundamentalist Christianity and Ms. Baez for her protests against the post-1975 government of Vietnam.

"Until 1970, he wrote some of the most radical songs," she said, "songs that expressed the climate of change in the country. Then he turned to religion and wrote songs with Christian messages — horrible songs."

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Religious pluralism praised at pre-convention service

NEW YORK (EP) — As a nation of many churches and faiths, the United States is a model pointing the world to religious co-existence, the Rev. Andrew Young said in an ecumenical service attended by a heavy sprinkling of Democratic Convention delegates. Mr. Young, a former U.S. ambassador to the United Nations, was the preacher at a pre-convention service sponsored by the Cathedral of St. John the Divine (Episcopal).

Using the text from the book of Hebrews that describes the biblical search for the Promised Land, Mr. Young said people today are looking for "a new spiritual promised land." He particularly noted the revival of religious sentiment among Muslims. World peace and prosperity, he said, requires religious co-existence, and Mr. Young found American pluralism the model the world needs and should copy. The black preacher also said that only religious faith can conquer the "paralyzing anxiety" gripping many Americans in the 1980s.

Oral Roberts appeal gets chilly Canadian reception

TORONTO (EP) — Evangelist Oral Roberts is sending out two million letters urging people to solve their financial problems by sending him $67 or $670. The seven-page letter offers a strategy for fighting financial difficulties that Mr. Roberts says was explained to him in a conversation with God.

"Don't try to solve your finances yourself," the letter states. "Do it God's way. Give to the church. Give to causes that God is in. And include this (Oral Roberts) ministry in your seeding and reaping. I feel the Lord is impressing you to sow $67."

Next Church moderator may be woman minister

TORONTO (EP) — A woman became the moderator of the United Church of Canada for the first time. The new head of the 1.5 million-member body is the Rev. Lois Wilson, a former president of the Canadian Council of Churches and now associate minister at Chalmers United Church in Kingston, Ontario.

One highly placed church official said, "There is a real groundswell of opinion in favour of a woman across the church right now. We've had our token black (Very Rev. Wilbur Howard) and our token layman (Dr. R.B. McClure) and the feeling is that it's time for the first woman in our 55-year history."

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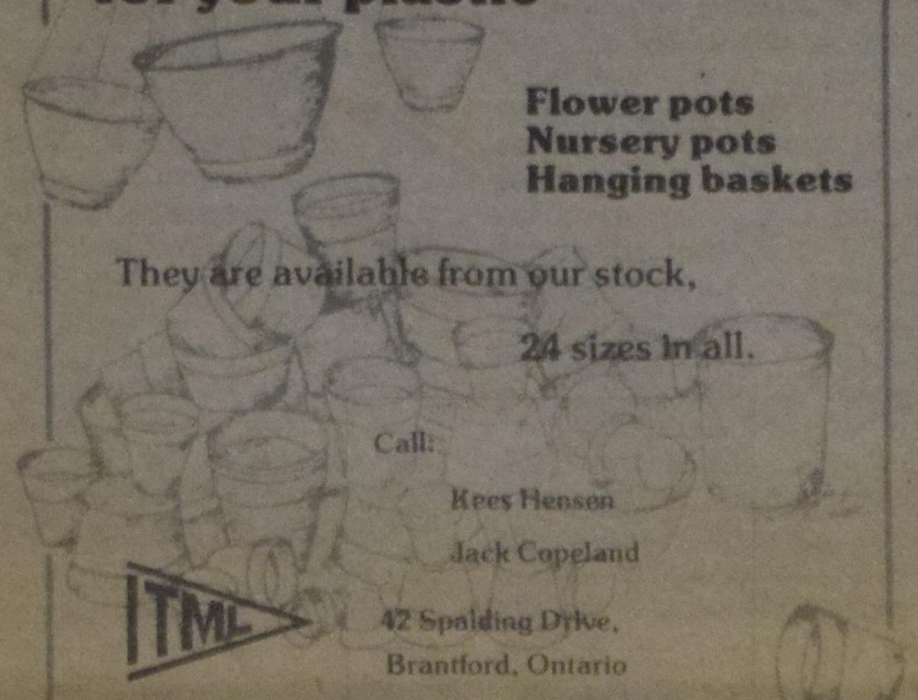

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35th Anniversary

Calvinist Contact 35 years old

by Keith Knight
Editor

Thirty-five years ago this month, back in 1945, the Dutch-Canadian community gave birth to a new publication, "The Canadian Calvinist." The beginning was hesitant and quite modest — see that first issue on the next two pages.

Its editor was Rev. Paul De Koekkoek, then home missionary in Edmonton. He received assistance a few years later from Rev. John Hanenburg who served as managing editor.

Then in 1949, a small 14-page magazine called "Contact" started up in Chatham, Ont., a monthly publication of the Christian Reformed Immigration Societies in Eastern Canada. Mr. John Vander Vliet of Trenton, Ont. was its managing editor and Mr. John Vellinga of Chatham its business manager.

The Canadian Calvinist was being operated basically by ministers and it was almost totally written in the English language.

Contact was being operated by laymen and was almost totally Dutch.

On September 21, 1951, east and west came together to combine The Canadian Calvinist with Contact to form Calvinist Contact. The headquarters of the paper moved to Chatham, Ont. where Contact was already being printed.

As immigrants progressed through the 1950s the role of the Immigration Societies began to decrease. It was at that time that the Dutch publishing firm Bosch and Keuning was approached to see if it would assume publishing of Calvinist Contact. Bosch and Keuning had come to Canada a few years earlier to try to cash in on the new Dutch market in Canada.

Keuning consented to the proposals and after about one year, Mr. Dick Farenhorst assumed the position of editor. Mr. Farenhorst had been living in Chatham and working as an insurance agent.

Shortly thereafter, however, Bosch and Keuning decided to close its Canadian operation because it was losing money. Mr. Farenhorst managed to salvage the operation by securing the financial backing of Mr. Horlings and Mr. Verkaik from the Holland Marsh area north of Toronto.

A new company was formed, Guardian Publishing Company Limited, in 1955 and they took over the Bosch and Keuning building at 89 Gage Avenue South in Hamilton. In addition to taking over ownership of Calvinist Contact, Guardian also inherited a printing shop.

Times were rough for the publishing company and it was not until the printing shop was sold to one of the employees, that the paper became financially stable.

Mr. Farenhorst guided the paper for some 20 years, boosting its circulation and improving its content. Then he became terminally ill with cancer. During that time in 1976, the shareholders of Guardian were approached by Mr. Keith Knight who was then an editor with the Welland Tribune, a daily newspaper in the area. After meeting with the shareholders numerous times and with the editorial council of the paper on one occasion, Mr. Knight was appointed as editor for one year after which he had the option to purchase the business.

During that first year, new machinery was purchased to replace old machinery and a former furniture store in near by St. Catharines was purchased to provide much needed office space.

The next year, in 1977, Knight Publishing Limited was formed and took over operation of Calvinist Contact. Two years later a western Canadian office was opened in Edmonton; the city where, 35 years earlier, Rev. De Koekkoek had labored to put his monthly Canadian Calvinist together with a circulation of about 800.

Today, 10,500 families read Calvinist Contact each week. They are spread across Canada and the United States, and they reach homes on every continent of the world.

Thirty-five years ago the first effort was made to start a Christian press in Canada. Its editor, Rev. De Koekkoek, became 90 years old this past June and lives in Seattle, Washington. Its managing editor, Rev. Hanenburg, is now in his late-80s and lives in Grand Rapids, Michigan. Both men relive those early days in their respective articles in this issue.

From one sheet a month in 1945 to about 100 pages a month in 1980; that is how the paper has grown. God has sustained the publication through more than a generation of editors and printing and worldly influence.

On the occasion of the 25th anniversary of the paper, editor Farenhorst wrote: "It is our prayer that God may continue to use it (the paper) for Himself and for His kingdom, because that is the real reason for its existence. If it does not serve that purpose anymore, we may not pray for its continued growth."

That prayer is still ours today. God's faithfulness has allowed the paper to continue to serve the Reformed constituency, to provide a forum for expression, for dialogue, and for education.

Amalgamation for survival

by John Hanenburg

Rev. Hanenburg was managing editor of The Canadian Calvinist during the early 1950s.

This article makes me relive the past again ... usually a pleasure for us seniors.

First, then, I'm happy to congratulate Calvinist Contact, its board and staff, headed by the editor-in-chief, with this 35th anniversary. I think I speak for many when I add a hearty thanks to the fine team of regular and occasional writers that make reading C.C. eminently worthwhile.

My part in the beginnings of C.C. was as managing editor for a brief period of The Canadian Calvinist, published in the early '50s at Edmonton, Alberta. The Rev. Paul De Koekkoek, pastor of the Edmonton Chr. Ref. Church issued this publication for benefit of the immigrants. When Rev. Paul had left his charge in Edmonton for fulltime work among immigrants in B.C., he decided not to transfer his publication with him, but asked me to serve as managing editor of the publication out of the capital city of Alberta. It had already developed some roots here, and the printing facilities were more convenient here than in the Fraser Valley (of B.C.).

My work during these few years consisted largely in supervising the organizing of the material, the printing, the distributing of the paper and of drumming up some financial support from churches. It was a learning experience that taught me how much toil and concern is involved in getting even such a minuscule paper to its readers.

But this publication as such could not endure. While it tried to serve our western immigrants, the eastern provinces were served by a small but lively publication called Contact issued by John Vellinga and John Vander Vliet of Chatham and Trenton, respectively. This paper like the one I was managing was also geared to the needs, and towards helping, of immigrants. Both were products of the same church communities; both were well anchored in the Reformed Calvinistic life and world view. Both were addressed to the same type of immigrants. Both spoke in both the Holland and the English language.

There were differences. The western Canadian Calvinist reflected mainly the mind and sentiments of ministers; The Contact was the voice of mainly two committed and devoutly Christian businessmen, laymen, not clergymen. The former was minded to give guidance in religious and spiritual matters, the other emphasized the temporal and bodily needs such as finding sponsors, housing, wages, employment and a thousand other needs for the new arrivals.

Soon the question arose: Is there need for two such small publications? Should they not rather be blended than to compete? Going it alone each might well succumb in the struggle for survival. Joined they might not only survive but be a force for good, a blessing.

I do not recall which one took the first step, who made the first overture to become one. It matters not, for such a step was clearly a necessity for survival and success. Correspondence soon cleared the deck for action. Two meetings by representatives of each paper produced the desired result. Fieldman Herman A. Wierenga and I for the Canadian Calvinist met with Vellinga and Vander Vliet in Winnipeg, Manitoba, for preliminary plans. Some time later the same met in Chatham, Ontario. Compromises were made and accepted and unity prevailed. Here the Calvinist Contact had its beginnings. We were thankful; competition had been avoided and the fear of divisions were laid at rest.

The new name gave prominence to what each had maintained as essential and sought to preserve in the policies and services of the new creation. The union was successful, it was blessed. For Calvinist Contact has not only survived its infancy, where the mortality is shockingly high, but has grown stronger, matured until in stature and influence it has become a very respectable weekly which is read and enjoyed across the far-flung Provinces of the Dominion and in many States.

For all this and more we are grateful and may well congratulate C.C. for its achievement, and to its editor, its staff and its board our best wishes for continued success with their publication.

A lonely task

by Paul De Koekkoek

Rev. De Koekkoek was the first editor of The Canadian Calvinist in 1945.

Here are a few comments from me as editor of The Canadian Calvinist.

The first issue, August 6, 1945, was 1 legal size sheet, typed on both sides. The third issue was printed as a little magazine. The ministers, P. Hoekstra, of Nobleford, J. Roorda of Lacombe and M. Keuning of Neerlandia, would contribute to it's content. They did so at first, but very soon the masthead read: "All contributions are from editor De Koekkoek, except when marked otherwise."

That "otherwise" was very little! "With charity to all, and malice toward none" the brethren left the undertaking to the discretion of brother Paul. He had stated in the masthead "For fraternal contact between Canadians of the Reformed faith and life."

The paper was sent to all the churches and groups in Canada (a copy for each family), and included a questionnaire for news to be sent to me for the next issue.

It was not an officially contracted undertaking. The paper was sent also cost free to immigration officials in Holland, and ministers in the U.S.A., to inform them on immigration matters which might call for synodical action.

Content of the paper reflected church matters, Immigration, Home and School, Missions, Local and personal, Society activity, Civic Interests, Vital Statistics, This Canada of ours, Meet the Canadian churches (already there), Concerning books. The articles, by various writers, were signed by the contributors.

35th Anniversary

THE CANADIAN CALVINIST
Aug. 6/45 A MONTHLY PUBLICATION Vol. 1/1
FOR CONTACT BETWEEN CANADIANS OF REFORMED FAITH AND LIFE

HOME AND SCHOOL

CONGRATULATIONS Lacombe! It is reported that your Christian school building is almost completed and that you engaged a teacher for the coming school term. Canadian Calvinists are happy that the doors will be opened of the first Reformed Christian sch school in Alberta,- the second in Canada. Much power to you and your teacher, Miss Alida Keegstra!

LEGISLATION on Private schools in Alberta is in the air. A report, received by the Lacombe group, to the effect that no more Christian schools may be opened, proved erroneous. However, State permission is required henceforth for the opening of any new school. Moreover other legislation is contemplated, and it shall be well for us who are interested in Christian education, to be on the alert, and to watch developments close ly. Particularly since sentments seem to prevail in "high places" that permission to open private schools will only be granted where they, in the opinion of state officials, shall not interfere with public schools in the same locality. The latter proviso may determine the fate of many a Christian school in this province.

CONTACT WITH THE MINISTER OF EDUCATION in Alberta has been made by a committee of the Chr. school board at Lacombe. Included are the evs. Roorda/ and De Koekkoek, the latter having been requested to serve as its advisor Impressions favorable to our schools were left by the Minister, and his readiness intimated to keep our people informed on educational developments, through the pastors mentioned above.

EDMONTON TAKES INVENTORY in re Chr. day school education. A society has been organized, and its officers are expected to explore the possibilities of opening a Christian school some time soon. There seems to be a mind to do what can be done for the instruc/ tion of its children in the Covenant way.

CHILDREN'S ALLOWANCES are given Canadian parents whose financial income is below a certain (low) level. That may help give the children the natural necssaries of life not only, but also the spiritual. In fact, a wise use of these allowances may a decisive factor in the establishment of Christian schools in our smaller church centers.

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CHURCH MATTERS

NEW PARSONAGES are rising up in these parts of late. Monarch has built a spacious manse last year. Lacombe's new ministerial home is nearing completion. Edmonton is following closely, the foundation of its manse having been laid. An additional lot, recently bought, helps provide ample space for the new church to be built next to it eventually.

THE CHURCH UNIVERSAL seems to be reflected in the people attending church meetings at Houston, B.C. A visiting minister there observed in his audience, in addition to the ex-Netherlanders, people of Italian Scotch, Danish and Eukranean descent Dangerous to that church? Perhaps, but also a Calvinist challenge to our peole there to be a "savoring slat and a shining light" in its part of the earth.

CONSISTORY MEETING REPORTS in the church bulletin is a new factor in the consistory-congregation relati onship of the Edmonton church. These reports are not regular "minutes", but they do state quite clearly what is transacted at the meetings of the consistory, with the exception of that which from its very nature should be private. The evident purpose of this venture is to keep the congregation more fully informed on its own affairs, and to cultivate mutual confidence and intelligent cooperation in the work of the church.

VACATIONING WHERE? Recent labor regulations, calling for holidays with pay, suggest the study of proper vacationing spots for our people. We shall do eachother a distinct service if we publicize desirable places we have discovered We should know where nature's beauty is most arresting and the surroundings quiet not only, but also where the company is of good moral standards, and which spots are near our own churches. Certainly, our holidays should not infringe on our Holy Day worship.

A SUMMER BIBLE SCHOOL is conducted by our people in Edmonton, Miss Clara Visser is teaching, assisted in turn by the Misses Dorothy Prins, Emma Tuininga, Lily Ebbers and Jessie Nicolai. The term is about 15 days. The enrollment over 20. As far as we know this is the first school of its kind among our people in this part of Canada.

35th Anniversary

CIVIC INTERESTS

CITIZENSHIP in the land selected for our habitation should be a matter of course among us Calvinists. Barring exceptions, our people/ should become citizens soon after immigration. And that not only for the protection of their material interests and political privileges, but also to enable them to take active part in the public life of the nation. It seems that, due to war conditions, naturalization processes have been temporarily stoppend. It may be expected that our people will be quick to take the opportunity of naturalization when it shall/ be offered again at the war's conclusion.

POLITICS are often in ill favor among our people. When the political pot is boiling, its vagrance is not always sweet, However, our Netherlanders are generally not averse of "de politiek." And why should they? The domain of state and statesmanship is their's by the disposals of their God. But have our Holland-Canadians taken to politics to any serious extent? Is this, perhaps, the time to make a thorough study of the main Canadian political parties? How go they square with our Calvinistic world-and-life view, and what can we do about it? How should we vote? Is not association and organization for political study and action in order?

THE STATUS OF OUR MINISTERS in Canada holding U.S. citizenship was discussed at the Spring meeting of Classis Pacific in such a way as to leave the impression that unless some measure of Synodical control over these ministers was shown to exist, they might be obliged to leave Canada October 1st of this year. It seems now clear that this does not apply to those who received permit for temporary residence as U.S. citizens. It certainly would be useful if an over-all understanding could be reached by our Synod and the Canadian government regarding the status of our American Christian Reformed ministers laboring in Canada.

THE SERVICE MAN, A MINISTER OF GOD is the position taken by the Rev. Marvin L. Derby, pastor of the Williamson Memorial United Presbyterian Church at Burlington, Iowa In a well-written article in the Calvin Forum (June - July '45) the author shows that this is the consistent interpretation of Romans 13: 4. Read the article in its entirety. It throws biblical light on our modern soldiery, so often misrepresented. It shows the noble part of a task often grewsome in its execution. And it implies that it is not right for us to shun this disagreeable duty when our government calls for it.

"ORA ET LABORA"
"PRAY AND WORK"

SOCIETY ACTIVITY

THE RALLY of our young people at Neerlandia, Aug.6, is a high spot in the activity of our youth. The program should interest all attend ants. A new feathure of this year's program is a Round Table discussion to be conducted by five Edmontonian on the subject: "Socialism and Chris tianity." The Rev. Roorda will speak on "Moral Hazards in Modern Entertainments," or something to that effect. Rev. De Koekkoek will address his audience on "Training for Service." Several young men and young ladies shall render contributions of a varied nature.

Such rallies are educational as well as social. They help mold the opinions of our youth and provide the social touch. Our Covenant youth are expected to eventually establish Covenant homes. Thereto they need Covenant partners. That means, to be frank, that such young people of both sexes and from different churches should have the opportunity to make acquaintance with eachother.

PUBLIC CONCERTS are occasionally rendred by our young people. This was recently done by the Choral society at Edmonton. This program was well received. The sentiment of the audience evidently was: "Let's have more of them." This writer does not know what other groups are doing, but he feels free to encourage such society activity, both in music and in song. And they remind him of other choral soacieties which successfully joined in federation for united renditions. Such a Choral Federation should not be impossible here, although it may at first be possible on a modest scale only.

TRAINING FOR SERVICE, that is what Reta Williamson of Nobleford intends to do. While temporarily working in Edmonton, she is getting ready to take a two-year course at the Refored Bible Institute at Grand Rapids, Michigan, expecting to begin her work there this fall. She hopes to find some field of Kingdom work upon completion of her course. May the Lord prosper her in the undertaking. Are there any other Canadians preparing for, or engaged in such Kingdom work?

Alice Elzinga, also from these parts, reports occasionally concerning her work in Suriname, in the Banner and the Missionary Monthly. By reason for her early contacts with the Alberta churches, and for the sake of the work she does, she is entitled to our special interest, prayer and material support.

A NEW TREASURER will soon serve the Canadian churches. Synod '45 appointed Rev. De Koekkoek alternate to Rev. L. Trap. That means that the former will take over this work some time this summer in view of the fact that Rev. Trap is scheduled to leave for another field of labor in the States in the near future.

35th Anniversary

Autobiography of a 90-year-old minister

by Paul De Koekkoek

Rev. De Koekkoek lives in Seattle, Washington, and is former editor of The Canadian Calvinist while home missionary in western Canada.

My 90th birthday is a good occasion for retrospection, — a look back on my early life and later ministerial labors and experiences.

I was born in Hillegom, Holland, the fifth in a family of 12 children. Of these 12 there are now 3 left: Gerard, Jennie and myself.

My parents were of the Reformed faith. Father had a good mind, well read, and an interesting conversationalist. Mother from the Zeeland province, was more emotional, and "diplomatic."

I experienced ill-will when at 9 years I was transferred from a public school to a "school with the Bible." At 11 years I was given a full-time job at Van Zanten Brothers, bulbgrowers and transporters. I had catechism with the Rev. Klaas Vander Wal. I was an interested member of the boys society, of the young mens society, and the choral society. At 16 years I was chosen delegate to the celebration of Dr. Abraham Kuyper's 70th birthday celebration in The Hague, but my boss refused time off. A boy of 16 to be sent to that important meeting? Class discrimination!

Emigrating to the U.S.A., I was 17 years old and brother John 15. Leota, Minn., was our destination. We were well received by the Rev. Johan Gulker, enjoyed church and youth fellowship, and received in-service training on the farm, at $18 a month.

Confession of faith was made in the Edgerton Chr. Ref. Church in 1912. Married Lena Wassen, the most attractive girl in Leota, January 15, 1913. We went to the farm 9 miles west of Leota, and there, while picking corn in the fall of 1913, I felt the call to the ministry of the gospel, and particularly to be of help to the emerging churches of the midwest and farther west.

One season at the Edgerton public grade school readied me for the Preparatory Department for the Christian ministry. My enrollment in a school of theology exempted me from military training and to serve. We moved to Grand Rapids and Calvin College in September 1914. The prescribed 10-year course was covered in 9. A.B. was received in 1921. Sunday school and catechism teaching was done in the Dennis Ave. and the Eastern Ave. church we had joined. The Rev. Johannes Groen, was pastor. For a few years I sat behind him (worship) in the organ loft to play the aged pipe-organ. Became Candidate for the ministry in 1923. Received 3 calls, and accepted the one from Comstock, Michigan, a congregation of some 45 families, near Kalamazoo.

While serving that good church I frequented Synod 1924, which accepted the "Three Points on Common Grace." The Protestant Reformed group defected, and was organized in 1925. Comstock lost three elders to that church, but the congregation remained intact. There was enough unity for starting a Christian school. A mission society was active in the community. Our son John was born in the manse there, April 30, 1924. Aunt Minnie died in the same room.

Oskaloosa, Iowa, was accepted in 1926. We left there two years later, after the difficult work of resolving church-building problems and divisiveness. Unwarranted prejudice of some members of Classis Pella against me increased when I received a call from the Protestant Chr. Ref. church of Doon, Iowa (which I declined immediately). Classis changed it's attitude when I accepted a call from the Otley Chr. Ref. church, but I needed a change also. I was depressed by difficult work and false rumors of disloyalty to our denomination and congregation (by people outside my own congregation).

While in Otley, a small church, Classis Pella gave me much work in various functions. I served the Pella community as well as my own congregation. The cause of Christian higher education was championed. When after almost 10 years the Hills, Minn. church called us, several consistories asked me to preach leave-taking messages. There also was a union meeting in the First Pella church. The community worker was given a very hearty farewell.

We came to Hills, Minn. in 1938. Helped restore peace where there was ill-will. Did ground work for a church in Luverne. Luverne was organized as congregation of 13 families in 1944. We helped revive the Western Christian Highschool, which had been out of operation because of depression financial problems.

Canada

In 1945 we were called to Edmonton, Alberta, Canada. The call was #13! The consistory and congregation responded well to leadership. A new church and manse was built. A West-end mission, with full-time evangelist and a new small church and parsonage worked well. Some 100 community children were gathered in it. For some time I did the preaching, three services every Sunday.

A consistory conference for Alberta was organized. Immigration societies also. A Christian school was opened in the fall of 1949. I became vice-president of the Canadian Protestant League. Our son returned from World War II service in the Philippines. He found his wife Tena Groot there. To them Elaine was born there.

Mine had been a positive activist approach, in keeping with my chosen task: to help emerging groups toward well-ordered congregations, as guided by Word and Spirit. This had been recognized in several appointments for study of problems in congregations, classes, synods, mission boards and the Calvin College board of trustees. Troubleshooter — to mediate where there was conflict in principles or practical interests.

For that purpose the Canadian Calvinist was originated in 1945. There had been some contact between the Canadian Christian Reformed groups and churches, and the denomination (with Grand Rapids as its center), but little connection between them East and West. That presented a challenge to bring them together more closely. That's why this monthly news-sheet published periodic reports from and to all Chr. Ref. groups and churches in Canada. Copies were also sent to ministers in the U.S.A. to inform them on immigration matters, for later synodical action. A non-profit undertaking.

This paper merged with Contact, a similar paper published in Ontario. It is still active as Calvinist Contact. This paper has given positive guidance to the immigration from the Netherlands after the Second World War, and in the building of sound immigrant churches.

In 1949 we were called to home mission work in southwest B.C. with the help and direction of the Home Mission Committee and the "fieldmen" approved by Synod. These churches are active and prosperous today. The 12 churches were my charge until the Rev. Rientjes and the Rev. Betten took over the West and East section.

All these churches now have their Christian schools, with Alberni planning one.

I also was called to adjust in the Bethel, Vancouver, church where the Rev. Aussoren got into trouble which caused conflict in his congregation ... He resigned for an (unsuccessful) attempt to start another church. By difficult work Bethel was saved from division. Thanks to the King of the church!

In this roaming around among the immigrant people I always had the cooperation (often presence) of my wife Lena, a warm and friendly personality. A "mother in immigrant-Israel."

In 1956 we were called to the Zillah, Washington church. This quiet station was occupied after my journey to Holland in the emigration service. On the return trip, I served as chaplain on the *Groote Bear*, an immigrant boat.

Lena died suddenly in Zillah, April 1958, in the 45th year of our married life, 66 years old. We had planned to be in Zillah for 4 years, but the Lord ruled otherwise.

Retiring from the ministry in Zillah, First Seattle became my church home. My status: Emeritus minister. Some pastoral work was done in Seattle and in the Tacoma vicinity (Fort Lewis and the McChord airbase). Mrs. Watson Groen and I were married in 1960, now 20 years ago. We were painfully shaken by the drowning of grandson Lewis, and the murder of her pharmacist son, John Albert. Together we attended to the Tacoma field until the Rev. Rits Tadema took over. Some preaching was done by me upon invitation until June, 1970.

In the Seventies invitations were received from the immigrant churches in Canada to share in their silver anniversary celebrations. We reminded them that their successful immigration into Canada was not to be an end in itself, but part of their pilgrim journey to the City of God; the spiritual should not be lost in the natural.

I am thankful to the Lord for the privilege given me, unworthy sinner, to serve Him in the work noted above, and I trust in His understanding grace that will pardon my shortcomings in it.

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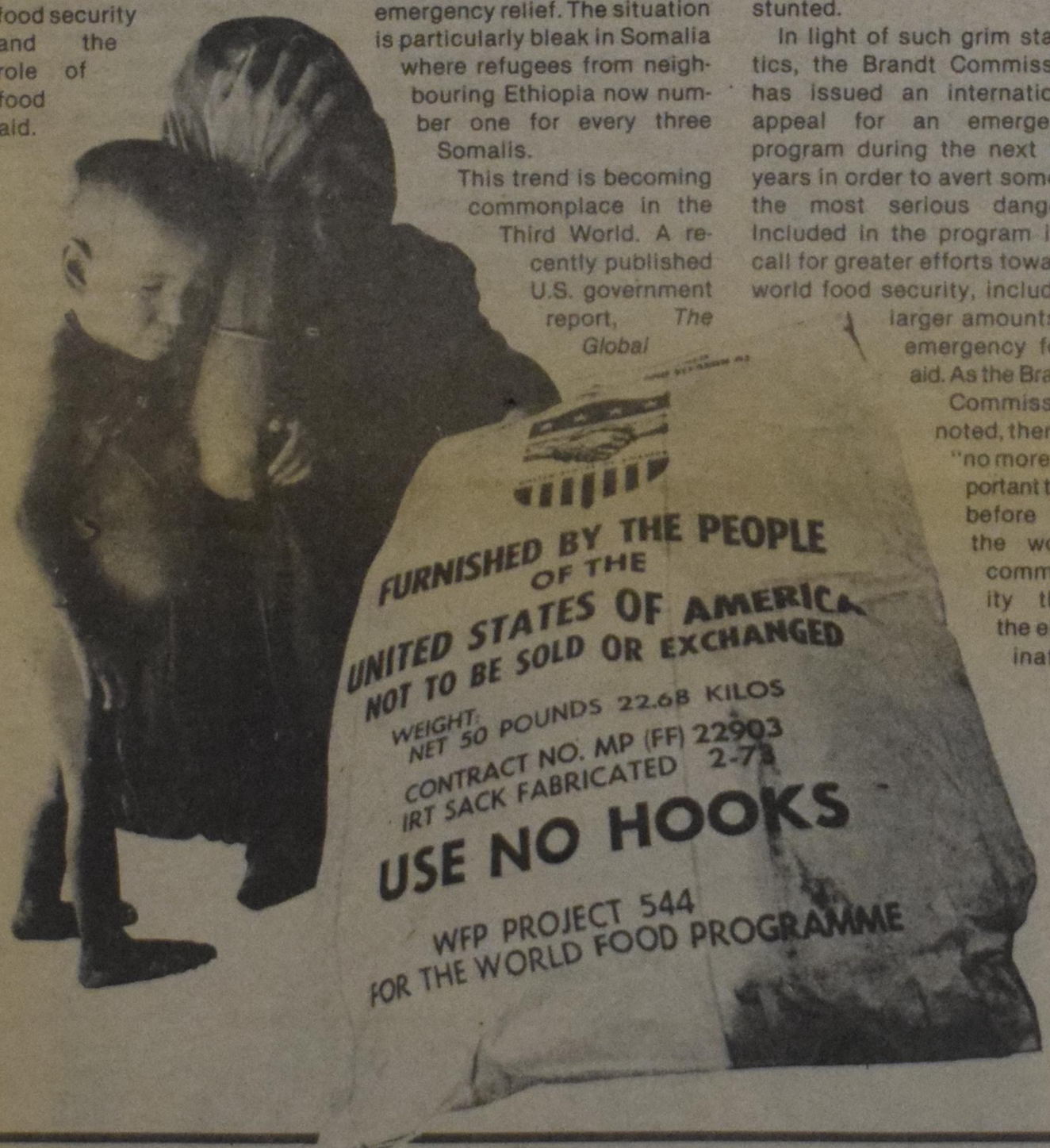
Putting our aid where our promises are

by Mark Charlton

Mr. Charlton worked for two years in Zambia with Mennonite Central Committee.

In May 1980, a Parliamentary Task Force on North-South Relations was established to examine various aspects of Canada's relations with developing countries. The Task Force expects to complete its report by December of this year. In addition to the many issues related to the New International Economic Order, the Task Force will also be giving thought to the problem of world food security and the role of food aid.



The work of this committee is taking place at a time when grave concerns are once again being expressed about the food needs of the world's poorest regions. Seven years ago famine in Sahelian Africa claimed a quarter of a million lives. This year, the African continent is once again faced with a disastrous situation.

Food experts are predicting that more than 60 million people along the East African coast will experience prolonged hunger. This year's drought has already caused thousands of deaths. Hundreds of thousands are in desperate need of immediate emergency relief. The situation is particularly bleak in Somalia where refugees from neighbouring Ethiopia now number one for every three Somalis.

This trend is becoming commonplace in the Third World. A recently published U.S. government report, *The Global 2000 Report to the President* warned that, even assuming no adverse climatic conditions, future food production increases are likely to be made mainly in countries that are already well fed. Because of this, the report predicted that the number of malnourished will increase from about a half-billion people in the mid-1970's to nearly 1.3 billion by the year 2000. The Brandt Commission on International Development estimates that already 17 million children under five die every year. Many of those babies who do avoid outright starvation will be left physically and mentally stunted.

In light of such grim statistics, the Brandt Commission has issued an international appeal for an emergency program during the next five years in order to avert some of the most serious dangers. Included in the program is a call for greater efforts towards world food security, including larger amounts of emergency food aid. As the Brandt Commission noted, there is "no more important task before the the world community than the elimination of hunger and malnutrition in all countries."

How has Canada responded to this crucial issue? In 1974, when international attention focused on the seriousness of the world food situation, Canada pledged at the World Food Conference to supply 1 million tons of grains for the following three years. As a result of this pledge, Canada's food aid contribution rose steadily to reach a record high of $237.5 million worth in 1976-77. In fulfilling its promise, many Canadians felt that Canada had responded quickly and generously to an obvious need.

However, since the World Food Conference pledge was fulfilled, Canadian policy has not appeared to be so generous. In fact, the food aid program has experienced a steady decline each year. The projected level for 1980-81 is $182 million, down $55 million from the high of four years ago. Since the end of the Rome pledge, Canadian food aid has decreased by 21.5%. The most dramatic decrease has been in the bilateral food aid program which decreased by 46.5% or nearly half. This is the smallest bilateral food aid program since 1971. Food aid as a percentage of Canada's total foreign aid stands at 14.8%, the smallest percentage since 1964.

Tight budget

In explaining this decreasing commitment to food aid, Michel Dupuy, former President of CIDA, stated in March that these cuts were the result of budget constraints. Under federal spending restrictions by both Liberal and Conservative governments, CIDA was forced to find ways to cut back on its budget. Mr. Dupuy noted that food aid was the easiest to cut, therefore it took the burden of the reductions. Hence, the 46.5% decrease in bilateral food aid in three years. This drop took place at a time when CIDA received more bilateral food aid requests than it could fill.

These cutbacks have significant implications. As the Brandt Commission pointed out, it is the assurance of continuity of food aid supplies that is crucial. Recipient countries need to be able to plan ahead. Those countries who take a policital risk in carrying out agricultural reforms need international support in order to follow through on their commitment. Food aid can help to provide this assurance. However, recent Canadian policy has shown that it is becoming an unreliable bilateral food aid donor. This in turn devalues the useful developmental role that our food aid could be playing.

This is an issue that The Task Force on North-South Relations cannot overlook. The Brandt Commission and others have indicated that there is a need for increasing food aid. Recent experiences has shown that safeguards can be built into the program so that it encourages, rather than discourages, local food production. Canadian policy makers have revised their food policy in recent years to give priority to humanitarian and developmental objectives. CIDA has created a Food Aid Coordination and Evaluation Centre to develop greater Canadian expertise and efficiency in handling food aid. Clearly this is an area where Canada still has a worthwhile developmental role to play.

The task of eliminating hunger in the world may appear to be a staggering one. But, as the Brandt Commission noted, "the world has the capacity to achieve such a goal; it is imperative that it does so." Are Canadians and their political leaders ready to accept the challenge?

We may not be silent

by Ben Vandezande
Politics Editor

August 26 could have been a red-letter day on Canada's foreign policy calendar. It was the day the Honourable Mark MacGuigan, Canada's Secretary of State for External Affairs, addressed the U.N. Special Session on North-South Relations.

Mr. MacGuigan thought the speech important enough to write while on vacation. As far as being of help to poor nations is concerned, he may as well have gone fishing.

The most he could come up with was a publicity campaign to help Canadians understand the need for more aid. He claims the government is waiting for the Canadian people to virtually beg the government to expand our aid program.

To help us become more aware Mr. MacGuigan proposed a Future's Secretariat to educate the Canadian public on the needy of the world. It appears that he has bowed to pressure.

He is hard pressed by cabinet colleagues to not expand Canada's foreign aid budget. When Mr. MacEachan promised a non-spending budget to come out in October you can be sure our aid will continue on its same slide (see article on this page).

But our foreign aid program is under pressure from many Canadians as well who reject such help for the needy. There are many vocal Canadians who want to close the hand of compassion. Remember the reaction to the refugees last year and how the Conservative government came under fire for its policy of allowing 50,000 refugees into Canada?

Many of us are often too busy with our own lives to let the government know where we stand on Canada's aid policy.

So, rather than taking the kind of strong lead we could expect from a government we are being told that unless the government hears from us it will not expand Canada's aid.

We could respond by flooding Mr. MacGuigan's office with mail. We as a Reformed community have not been very diligent in that. Our compassion for the needy must carry over to our citizenship.

Soon we will observe a Sunday of prayer and fasting. May I suggest a Sunday of prayer, fasting and letter writing? (see box).

But we do not simply ask for an expanded aid program. Our argument must be made that the government has the obligation to at least return to the 1976 levels in light of its moral committment to justice in the world.

Whom do I write?

If you would like to address your comments about Canada's aid policy or any other aspects of the North-South dialogue write to:

Special Committee on
North-South Relations
Chairman: Mr. Herb Breau
House of Commons
Ottawa, Ont.

Other members of the committee include: Mr. Roche, Mr. Dupras, Mr. Frith, Mr. Ogle, Mr. Schroder, and Mr. Fretz.

If you wish to contact Mr. MacGuigan write to:

The Honourable
Mark MacGuigan
Secretary of State for
External Affairs
House of Commons
Ottawa, Ont.

In all cases, send a copy of your letter to your local MP.

Hoe staat het er mee? (2)

Mac Thurian heeft dus een boekje geschreven met allerlei vragen. De titel was La Confession, De Biecht. En hij geeft een lijst met niet minder dan 83 vragen. Ik moet wel wat selecteren, anders neemt de vertaling van deze vragen verschillende artikelen. En alle vragen zijn niet even belangrijk. En ook zijn er vragen bij die m.i. niet zo goed passen als ze beogen dat we toch vooral zoete, vriendelijke christenen behoren te zijn. De meeste vragen zijn echter raak, en de beantwoording er van kan ons zeer zeker helpen om onze zelfbeproeving tot het gewenste resultaat te leiden.

Hoe staat het met uw liefde tot God? en dan moet u uzelf afvragen:

1. Heb ik mijn hemelse Vader, heb ik de Here Jezus lief met een liefde die alle andere liefde te boven gaat?
2. Is er in mijn hart, in mijn gedachten, in mijn levenspraktijk een andere god dan de Drieenige?
3. Is het mijn grootste vreugde dat de Here Jezus mij liefheeft en heb ik een diep verlangen om anderen tot Hem te brengen?
4. Neem ik elke dag geregeld de tijd om in mijn gebed persoonlijk te preken tot mijn hemelse Vader?
5. Heilig ik werkelijk de zondag als een rustdag doordat ik gemeenschap zoek met God, echt bezig ben ik de dingen van Zijn kerk en koninkrijk, en besteed ik de dag zo dat het verlangen naar de wederkomst van Christus en naar de eeuwige sabbat in mij versterkt wordt?

Hoe staat het met uw liefde tot de Kerk? en dan moet u uzelf vragen:

1. Is de kerk voor mij werkelijk het lichaam van Christus, en heb ik haar van harte lief? Geldt dat met name ook van de gemeente waartoe ik behoor?
2. Heb ik mijn medegelovigen lief, ook de ambtsdragers, in het bizonder de predikant, en bid ik voor hen?
3. Span ik mij in om het gemeentelijk leven te waarderen, en werk ik met de gaven die ik ontving mee aan de reformatie van de kerk, of loop ik over van kritiek?
4. Staat wat ik aan tijd en geld bijdraag voor een gezond kerkelijk leven in een evenredige verhouding tot dat wat ik aan tijd en geld besteed voor mijn eigen genoegen?
5. Heb ik respect voor de ambtsdragers? Gehoorzaam ik mijn voorgangers en onder werp ik mij aan hen omdat ik weet dat zij over mijn zieleheil waken, waarvoor zij rekenschap zullen moeten afleggen, zodat zij hun ambt met vreugde kunnen vervullen?
6. Neem ik de moeite om het geloof en de belijdenis der kerk te kennen en te verstaan?

Hoe staat het met uw liefde tot de naaste? en dan moet u uzelf vragen:

1. Heb ik mijn naaste lief, afgezien van zijn positie en of hij mij meer of minder sympathiek is?
2. Ben ik bereid om een tegenover mij gedaan onrecht te vergeven en te vergeten?
3. Zoek ik een goede verstandhouding met de mensen met wie ik omga, en probeer ik wanneer er iets niet goed is met mijn naaste in het reine te komen?
4. Ben ik geduldig, vertoon ik de vruchten des Geestes: liefde, blijdschap, vrede, lankmoedigheid, zachtmoedigheid, matigheid, cf Galaten 5:22?
5. Zoek ik in het bewijzen van naastenliefde toch mijn eigenbelang en ben ik er op uit om liefde te ontvangen in plaats van lief te hebben zonder daarvoor iets terug te verwachten?
6. Sta ik op de rechte wijze tegenover mijn superieuren? Ken ik gehoorzaamheid en tracht ik met hen samen te werken?
7. Sta ik liefdevol, rechtvaardig en evenwichtig tegenover mijn kinderen?
8. Bewijs ik mijn ouders oprechte liefde en eerbied?
9. Span ik mij er voor in dat mijn naaste zich niet aan mij ergeren kan doordat ik mij geen christen betoon in woord en daad?
10. Denk ik spoedig kwaad van mijn naaste in plaats van "alles te bedekken, alles te geloven, alles te hopen, alles te verdragen" (1 Cor. 13:5-7)?
11. Ben ik tot offers voor mijn naaste bereid?
12. Ben ik bereid mijzelf te geven aan anderen, hen zoveel mogelijk te helpen?

J. VanHarmelen

De zin van de arbeid (slot)

door P.C. Meijer

Gereformeerd Weekblad— Speciale aandacht mag in de kring van een christelijk-sociale organisatie natuurlijk worden verwacht voor het christelijk-sociaal denken over arbeid. Bekend mag worden verondersteld hoe daarin telkens een aantal aan de Bijbel ontleende begrippen wordt gehanteerd als normen waaraan arbeid moet voldoen (rentmeesterschap, de door God gegeven talenten gebruiken, verantwoordelijkheid, scheppingsopdracht, het goddelijk beroep waarin je bent gesteld).

In het christelijk denken lijkt daarmee voortdurend een regel uit het monopolyspel te worden gehanteerd: terug naar "AF", d.w.z. naar de scheppingsopdrachten van Genesis 1 en 2. Weliswaar wordt niet ontkend dat er een zondeval heeft plaatsgevonden, maar door het verlossend werk van Christus mogen mensen geloven dat de kracht van de zonde is gebroken. Dus de mens kan — zij het in deze wereld nog steeds met vallen en opstaan — weer verder gaan met de vervulling van Gods scheppingsopdracht.

Menselijke arbeid blijft natuurlijk onvolmaakt en kan geen hemel op aarde brengen. Maar Gods genade zal het menselijk stukwerk bekronen met de komst van Gods Koninkrijk. Wij zullen inmiddels tekenen ervan moeten oprichten.

Vanuit deze, met een paar grove krijtlijnen aangegeven, denkwereld komt opnieuw, maar nu met bijbels gezag onderbouwd, met vragen om menswaardigheid, volwaardigheid, verantwoordelijkheid e.d. van arbeid aan de orde. Wie zich dan afvraagt of mensen dat nu eigenlijk wel echt willen, of ze van arbeid vaak eigenlijk alleen maar inkomen en een sociale plaats willen, stelt voor dat christelijke-sociale denken een heel verkeerde vraag. "Hoeveel mensen zijn binnen ons arbeidsproces al verknoeid?", is dan de tegenvraag.

Je zult mensen, desnoods tegen heug en meug, weer bewust moeten maken van de bijbelse waarde die arbeid behoort te hebben.

Het punt waar het nu om gaat is niet: wat staat er nu wel of niet in de Bijbel. Want voor dat hele begrippenarsenaal van het christelijk-sociaal denken zijn wel bijbelplaatsen aan te geven. Het punt is ook niet, of we, wat in de Bijbel staat, nog wel serieus nemen, of dat we meer waarde moeten hechten aan de beleving die veel mensen vandaag hebben inzake hun werk. Het eigenlijke punt is hoe je omgaat met gegevens die je uit de Bijbel kunt halen.

Mag je nu zeggen dat christenen, dankzij het verlossend werk van Christus, "terug naar AF" moeten of mogen? Ben je dan niet bezig om een stuk geschiedenis en ontwikkeling, zowel in de Bijbel als in onze menselijke geschiedenis, tussen haakjes te zetten?

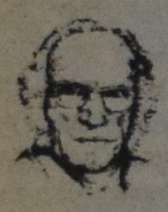
Het bevrijdende werk van Christus is geen terugdraaien van, maar juist een reageren op wat er in de menselijke geschiedenis is gebeurd. Want die wordt letterlijk doodernstig genomen. De bevrijding door Christus is geen "terug naar AF", maar een wending in de geschiedenis van mensen, waardoor b.v. werken niet slechts meer een zaak is van "leven en laten leven" tot de dood erop volgt, maar leven en laten leven tot het leven erop volgt. Niet terug dus naar Genesis 1, maar doorgaan naar Openbaring 22.

Wie die ontwikkeling van de geschiedenis niet serieus

Vervolg op pag. 18

Joni Eareckson the quadriplegic author of ***Joni*** *and* ***A Step Further*** *has recently begun "Joni and Friends" as a religious non-profit organization to minister to others in physical or mental difficulties who have come to know of her through her books and the film "Joni." Joni has become an accomplished mouth-artist as well. Her work is featured on cards and plaques distributed through most local Christian bookstores.*

Als je het mij vraagt



Christelijk onderwijs: Met of zonder overheids-subsidie? (2)

M'n vorig praatje besloot ik met te beweren dat de overheid haar boekje te buiten gaat als ze zich met het geven van onderwijs bemoeit. Tevens beweerde ik dat de overheid toch wel iets met onderwijs te maken heeft, en beloofde dat ik daarop terug zou komen in mijn volgend praatje.

Welnu, het duidelijkst kan ik mijn standpunt verdedigen door me af te vragen wat de taak van de overheid is tenopzichte van het gezin, b.v. Ik denk zo, dat niemand het met mij oneens is, als ik beweer, dat de overheid van het gezin moet afblijven. Kuyper heeft ons niet voor niets geleerd dat er ''souvereiniteit in eigen kring'' bestaat. Daarom - overheid: vingers af van de gezinnen!

Maar is dat wel helemaal zo tot in het uiterste? Erkennen we niet tegelijkertijd het recht van de overheid om ''ouders te ontzetten uit hun ouderlijke macht''? Inderdaad, de overheid heeft tot taak om het recht te handhaven en als daar kinderen zijn, die door de invloed van de zonde in deze wereld, tegen hun eigen ouders beschermd moeten worden, dan heeft de overheid wel terdege een roeping om in te grijpen in een onhoudbare situatie.

En om nu op onderwijs terug te komen, is het niet mogelijk dat er ouders kunnen zijn die hun verantwoordelijkheid tenopzichte van hun kinderen inzake onderwijs totaal verontachtzamen? Is het verantwoord voor een overheid om kinderen te laten verwaarlozen door hun ouders als het op onderwijs aankomt? De moderne samenleving is gecompliceerd genoeg om een goede scholing noodzakelijk te maken voor elk kind, om later een nuttige plaats te kunnen innemen in de maatschappij. Als er ouders zijn die zodoende hun kinderen ernstig tekort doen, dan is er, dunkt mij wel terdege ruimte voor een bemoeiing van de overheid om de voorbereiding van de kinderen voor de samenleving mogelijk te maken. Elk kind heeft recht op liefde en respect en goede zorg. Als de ouders dat verwaarlozen, dan is de overheid geroepen om de rechten van deze kinderen te beschermen.

Houdt dit nu in dat dan toch de overheid voor een ''overheidsschool'' moet zorgen? Niet noodzakelijkerwijs. En dan grijp ik maar weer naar het voorbeeld van het gezin. Wat gebeurt er met de kinderen die uit de ouderlijke macht ontzet zijn? Komen die in een ''overheids'' gezin? Natuurlijk niet. Die worden als het even kan ondergebracht in een gelijkwaardig gezin, wat nog gaaf is. En als het oorspronkelijke gezin tot het normale zou terugkeren, dan gaan de kinderen weer normaal terug naar hun eigen ouders.

Waarom kunnen we niet iets dergelijks hebben voor onderwijs?

Neem aan (ideaal gesproken) dat alle onderwijs in Canada door de ouders verzorgd wordt. Geen openbare school dus. Maar in deze onvolmaakte wereld treffen we onverantwoordelijke ouders aan, die, om welke redenen dan ook, hun plicht ten opzichte van hun kinderen totaal verwaarlozen en deze kinderen dus geen behoorlijke ''opvoeding'' (opleiding?) krijgen. In zo'n situatie zou de overheid kunnen ingrijpen door de ouders voor de keus te stellen: Wat wilt u: Zelf uw verantwoordelijkheid aanvaarden of wilt u dat wij voor de scholing van uw kinderen zorgdragen. Als wij het moeten doen, hebt u nog de eerste keus naar welke school uw kinderen zullen gaan. Indien u ook hierin faalt, dan zullen wij een school aanwijzen voor uw kinderen, daarbij zoveel mogelijk rekening houdend met het geestelijk karakter van uw gezin.

Op een dergelijke wijze zou het probleem opgelost kunnen worden, zonder dat de overheid zelf zich met het onderwijs practisch bezighoudt. Stel nu eens het theoretisch geval dat een aantal ouders van kinderen er op staat, dat de overheid de taak van het onderwijs overneemt, en dat men daar zelf niets mee van doen wil hebben, dan nog zou de overheid moeten zeggen: 't Spijt ons wel, maar dat is onze taak niet; dat is uw verantwoordelijkheid. Het wordt pas onze verantwoordelijkheid als u uw taak verwaarloost. Zo langzamerhand wilt u misschien wel eens weten hoe ik denk over het aanvaarden van overheidssubsidie voor onze scholen.

Om te beginnen wil ik wel erkennen dat ik in onze eigen omgeving mijn uiterste best gedaan heb om de overheid er van te overtuigen dat een rechtmatig deel van de belastinggelden voor onderwijs naar onze christelijk scholen behoort te gaan. Dit standpunt baseer ik op het feit, dat de overheid onze mensen (belasting) geld ontneemt, waarvan wij als ouders in de eerste plaats rentmeesters zijn tegenover God. Alles wat we hebben is uiteindelijk van onze Heer en er zal ons gevraagd worden wat wij met onze financien gedaan hebben. Het geld wat de overheid ons onrechtmatig onthoudt door buiten haar boekje te gaan en bovendien het niet eens aan onze eigen kinderen besteedt maar aan de kinderen die de openbare school bezoeken, is geld wat de Here ons toevertrouwd heeft om rentmeester over te zijn en het te besteden in overeenstemming met de wetten van het Koninkrijk Gods. Daarom mogen we niet alleen, maar moeten we de overheid er opmerkzaam op maken dat dat deel van de belastinggelden ons toekomt en dat geen overheid het recht heeft om gelden van ons te vorderen voor een taak, welke niet tot haar bevoegdheid hoort. We behoren consequent te zijn als we prediken dat de verantwoordelijkheid voor onderwijs bij de ouders rust en niet bij de overheid.

Tot slot nog een opmerking. Ik kan me voorstellen dat er ouders zijn die financieel niet in staat zijn om het onderwijs voor hun kinderen te betalen. Dan geloof ik dat de overheid een taak heeft en door taxatie een fonds vormt waaruit behoeftige ouders steun verleend wordt. Tenslotte is goede scholing een landsbelang.

In een slot praatje wil ik nog graag iets zeggen over de omvang van overheids subsidie, die voor ons aanvaardbaar zou zijn. En ook nog graag een enkele opmerking over het ''voucher systeem''. Tot de volgende keer dan.

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De zin van arbeid (slot) — vervolg

neemt bedrijft ideologie. Dan mag een werknemer, vanuit het marxisme gedacht, niet zeggen dat hij het naar z'n zin heeft. Want Marx heeft, meer dan een eeuw geleden, geconstateerd dat arbeiders altijd en overal worden uitgebuit. Dat deed hij, in die tijd, ook niet zonder reden, maar de stelling dat het dus vandaag nog net zo is, ontkent een ontwikkeling in arbeidsverhoudingen van meer dan een eeuw.

Zo zijn in het christelijk-sociale denken in de loop van een eeuw bepaalde idealen geformuleerd. Je kunt daarbij beroemde namen noemen als Kuyper, Talma, Sikkel, om daarbij nog maar te blijven in de kring van het Nederlands protestantisme. Maar de vraag is wel of wat toen gezegd is toch niet erg het stempel droeg van de sociale strijd van toenmalige christenen. Tegenover de erbarmelijke huisvestings - en arbeidsomstandigheden van toen kwam een tegenwicht vanuit bijbelse begrippen als medearbeider Gods, onderkoning van God op aarde, en zo voort.

Het zal voor veel mensen een stuk inspiratie geweest zijn waardoor ze in hun misere het hoofd boven water hebben gehouden, waardoor ze gevochten hebben om te mogen leven in plaats van genadeloos een langzame dood te sterven. Maar laten we niet doen, alsof het zo nog toe gaat.

Leven en laten leven

Want er is inmiddels ontzettend veel veranderd. Niet dat we de hemel op aarde bereikt hebben. Maar Nederland en Canada behoren wel tot de tien rijkste landen. En zelfs al is die rijkdom nog vaak ongelijk verdeeld, zo erbarmelijk als velen in 1900 leefden, leeft hier niemand meer.

Wat ook is veranderd, is de omvang van onze levenshorizon. Een eeuw geleden werd er in dorpen in Groningen in de kerk nog voorbede gedaan voor iemand die een reis naar Holland moest ondernemen. Vandaag speelt zich het leven aan de andere kant van de wereld mee voor onze ogen af.

Daarmee is de kring van mensen waarvoor arbeid moet funktioneren als middel om te leven en te laten leven tengevolge van de ontwikkeling van de menselijke geschiedenis wereldomvattend geworden. Want zorg voor het leven van jezelf en van anderen is, denk ik, een van de weinige echt bijbelse noties over arbeid. Al is dat niet zonder consequenties!

Niet alleen voor het salaris dat je verdient en de wereldwijde aanspraak op een deel ervan door anderen die ook willen leven, maar ook voor de vraag of je arbeid anderen laat leven of ze kapot concurreert, hun milieu verknoeit, hun levens onmogelijk maakt.

Naast die minimale norm kun je in een bepaalde tijd natuurlijk allerlei dingen met elkaar afspreken over de eisen waaraan arbeid moet voldoen: verantwoordelijkheid, zelfstandigheid, volwaardigheid en wat al niet. Het aantal behoeften van mensen is, ook wat betreft arbeid, in principe onbeperkt.

Als zulke afspraken gemaakt zijn, mag je er ook op staan dat er de hand aan gehouden wordt.

Maar laten we als christenen eens wat voorzichtig zijn met te vertellen dat de Bijbel zulke afspraken voorschrijft. Zoveel hoogdravends zegt de Bijbel niet over arbeid. Wel dat mensen werken, zelfs hard werken, en ook dat het niet altijd leuk is. Paulus vertelt b. v. nogal omstandig dat hij dag en nacht met moeite en inspanning werkt (2 Thess. 3), maar niet dat hij dat zo leuk vindt.Bovendien is de cultuur van de tijd van de bijbelschrijvers niet dezelfde als van ons.

Dus als mensen vandaag soms niet zo warm lopen voor meer verantwoordelijkheid in hun werk, kun je daar wel vanuit het christelijk-sociaal denken '' foei!'' over roepen. Maar mensen hechten in verschillende perioden nu eenmaal verschillende waarden aan arbeid. Mogen ze alstublieft? Behalve als het ingaat tegen die norm dat het leven van mensen er mee mogelijk moet zijn. Maar dat kan net zo goed als je het begrip arbeid gaat optuigen met allerlei mooie rechten en plichten, zoals we vandaag doen. Ook dat kan een vorm van (groeps) egoisme zijn waardoor het leven van anderen uit zicht raakt.

Maar geef je zo niet toe, dat mensen alleen om ''de poen'' werken? En wakker je de vraag om ''meer poen'' dan niet juist aan? Met bovendien ook nog de hele prestatiestrijd voor de betere baan met nog meer poen?

Met het afschuiven van de minder goed betaalde baantjes naar het moderne slavendom van Turken, Marokkanen en wat dies meer zij? En versterk je daarmee niet nog meer een ekonomisch systeem waarbij geld hoofdzaak en de mens een lastige bijzaak is?

En is het juist daarom niet, net als omstreeks 1900, hard nodig dat mensen boven dat vlak van het materiele worden uitgetild? Juist bijvoorbeeld door ze weer vanuit die ''geestelijke adeldom'' te bezielen: dat ze Gods onderkoning zijn op aarde en hier hun goddelijk beroep vervullen! Of juist door de mens weer zicht te geven op ''het werk zijner handen'', zodat hij ook weet wat hij maakt, daarin een stuk arbeidsvoldoening vindt en een stuk verantwoordelijkheid beleeft. En juist door te protesteren tegen een ekonomie waarin mensen gereduceerd worden tot kostenfaktor.

Laten we, om nuchter te blijven, constateren dat mensen in elke cultuur, waarin geld als betaal - en ruilmiddel is geaccepteerd, altijd al voor geld hebben gewerkt. Want je hebt nu eenmaal geld nodig om te leven. Niemand, die het van z'n werk moet hebben, kan het zich permitteren voor niets te werken.

En laten we, juist uit de waarde die mensen vandaag kennelijk hechten aan arbeid, ook constateren dat mensen echt niet alleen maar vanwege het geld willen werken.

Mensen hechten wel terdege meer waarde aan hun werk. Gehuwde vrouwen hervinden er een stuk waarde als mens in. Anderen verliezen er juist hun eigenwaarde door.

Sommigen vinden die eigenwaarde in het ''weten wat je maakt''. Anderen doen dat door de ervaring ''ergens bij te horen'', of verliezen dat juist vanwege het gevoel dat ze eigenlijk ''niemand'' zijn. Voor veel christenen zat en zit het in die gedachte van ''goddelijk beroep''.

En juist als die andere waarde dan alleen maar geld ontbreekt, blijft alleen de vraag om geld over. Wat dat betreft zijn de vragen om loonrondes vaak veelbetekenend. Maar met dat alles is nog niet gezegd dat heel die waardenrij van het christelijk-sociaal denken over arbeid ook de enig mogelijke meerwaarde is die mensen als christen in arbeid moeten beleven.

Het is een mogelijkheid om in arbeid meer te beleven dan alleen een geldkwestie ten eigen gerieve. En waarom met arbeid in onze cultuur een aantal zeer uitgesproken waarden wordt verbonden, is - nogmaals - meer een zaak van cultuur-wetenschappers, dan van theologen.

Welke waarden dan, bijbels gesproken, terecht zijn en welke niet, daarvoor kom ik, in alle bescheidenheid, als theoloog op dit moment niet veel verder dan de norm: mensen hebben werk nodig om ervan te kunnen leven en er ook anderen van te kunnen laten leven, zo, dat het Leven er op volgt.

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THANKS

HESSELS: Klaas and Willemien wish to express their thanks to all their relatives and friends, who made thier 35th Wedding Anniversary such a joyful occasion. Thanks to all for the best wishes, cards and gifts. We praise the Lord for his love and care through all those years.

BIRTHS

DE VRIES: With great thankfulness to God, who made all things well, we, Henry and Alice De Vries, wish to announce the birth of our precious daughter, ANGELA LYNN, born September 4, 1980. A little sister for Monica, Michael, and Cheryl. Another grandchild for Mr. and Mrs. R. De Vries.
R.R. #4, St. Thomas, Ont.

VAN LOCHEM: Adrian and Theresa (nee Feddes) are thankful for another beautiful gift of God; a son, NATHAN JACOB. He was born on September 8, 1980, weighing 8 lbs. 13 oz. A brother for Marcel and Benjamin. Fourth grandchild for Mrs. J. Feddes and third grandchild for Mr. and Mrs. J.H. Van Lochem.
Box 2, R.R. #2, Dundas, Ont. L9H 5E2.

PAAS: With praise and thanksgiving to our Lord, we announce the birth of our third child, ANITA ELAINE, born on August 16, 1980. A dear little sister for Christie and Dale. Third grandchild for Mr. and Mrs. H. Kloosterman of Athens, Ont. and eighth grandchild for Mr. and Mrs. J. Paas of Strathroy, Ont.
Charlie and Grace Paas
R.R. #6, Strathroy, Ont. N7G 3H7.

ZIETSMA: With much joy and thankfulness, we, Melvin and Grace, praise our Lord for entrusting to our care another beautiful daughter, ERICA NICOLE. She was born on August 22, 1980, weighing 7 lbs. 11 ozs. She is a new sister for Christa. Grandparents are Mr. and Mrs. Allan Zietsma, Mt. Brydges and Mr. and Mrs. Henk Meyering, Strathroy.
38 Carroll St., Strathroy, Ont. N7G 1A8.

MARRIAGES

AGTER-RECKMAN: Mr. and Mrs. J. Agter of Burlington, Ont., and Mr. and Mrs. J.A. Reckman of Sarnia, Ont., are pleased to announce the forthcoming marriage of their children, NANCY and JOOP. The wedding ceremony will take place, the Lord willing, on Saturday, September 27, 1980 at 3 p.m. in the Burlington Chr. Ref. Church. Rev. Rudy Ouwehand officiating.
Future address: Teylingerlaan 69, Sassenheim, Z.H., The Netherlands.

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MARRIAGES

EDWARDS-ELZINGA: The Lord willing, the marriage of NANCY LOUISE, daughter of Dr. and Mrs. Richard Brooke Edwards and EDWARD JOHN ELZINGA, son of Mr. and Mrs. John Elzinga, will take place on Friday, September 19, 1980 at 7:30 p.m. in the Calvin Chr. Ref. Church, Dundas, Ont. Rev. J. Zantingh officiating.
Future address: 955 Warwick Court, Apt. 705, Burlington, Ont. L7T 3Z6.

ELZINGA-BOOMSMA: We two, DEANNA KAREN ELZINGA, eldest daughter of Mr. and Mrs. John Elzinga of Dundas, Ont., and THEODORE ARTHUR BOOMSMA, youngest son of Mr. and Mrs. Rommert Boomsma of Brantford, Ont., are pleased to announce our marriage which will take place, the Lord willing, on October 4, 1980 at 3:00 p.m. in the Dundas Chr. Ref. Church. Rev. John Zantingh will be officiating.
Future address: 1 Hamilton St., Apt. #802, General Delivery, Waterdown, Ont. L0R 2H0.

KREMER-VAN SOELEN: Rejoice with us in the joy that the Lord has brought together our parents, CATHARINA H. KREMER and CORNELIS VAN SOELEN. The ceremony will take place on Friday, October 3, 1980 at 7:00 p.m. in Bethel Chr. Ref. Church, Acton, Ont. Pastor John Cooper officiating. Their children and grandchildren: Otto & Anne Wyga; Michael, Erin; Rita Van Soelen, Ann Van Soelen, Michele & Ed Rauwerda, Liz Van Soelen, Corrie Van Soelen, Brian Kremer, Clarence Van Soelen, Wilma Van Soelen.
Future address: Elcho Rd., R.R. #3, Wellandport, Ont. L0R 2J0.

LINKER-HEIDINGA: Mr. and Mrs. Bart Linker of Strathroy, Ont., are very pleased to announce the engagement of their daughter, MELINDA to HENRY, son of Mr. and Mrs. Martin Heidinga of Orangeville, Ont. The wedding will take place, the Lord willing, in the Westmount Chr. Ref. Church of Strathroy, Ont., on Saturday, November 1, 1980 at 3:00 p.m. Rev. A. Van Den Ende officiating.
Future address: 575 Proudfoot Lane, Apt. #508, London, Ont.

ROOSEBOOM-KLASEN: With thankfulness to God who brought them together, Mr. and Mrs. Wm. Rooseboom of Zurich, Ont., and Mrs. and Mrs. G. Klasen of Palmerston, Ont., are happy to announce the marriage of their children, JANE and JOHN. The ceremony will take place, D.V., October 3, 1980 at 6:30 p.m., in the Exeter Chr. Ref. Church, Exeter, Ont. Rev. C. Bischop officiating.
Future address: 968 Trinity Rd., Jerseyville, Ont. L0R 1R0.

SCHINKEL-MULDER: Mr. and Mrs. H. Schinkel of Essex are happy to announce the forthcoming marriage of their daughter, TERESA to NEIL, son of Mr. and Mrs. B. Mulder of Norwich. The Lord willing, the ceremony will take place Saturday, September 13, 1980 at 4:30, in the Essex Chr. Ref. Church with Rev. DeJong officiating.

SNELTJES-FRANKRUYTER: Mr. and Mrs. H. Sneltjes of Cherry Valley, Ont., and Mr. and Mrs. M. Frankruyter of Brampton, Ont., are pleased to announce the forthcoming marriage of their children, HARRIET CAROLYN and ROBERT JOHN. The ceremony will take place, the Lord willing, on Saturday, October 4, 1980 at 3:30 p.m. in the Second Chr. Ref. Church of Brampton, Ont. with Rev. P. DeBruyne officiating.
Future address: 171 Church St. E., Apt #410, Brampton, Ont. L6V 1H5.

MARRIAGES

TYMOCHKO-VAHRMEYER: Mr. and Mrs. John Tymochko of Thorold, and Mr. and Mrs. Bob Vahrmeyer of Fenwick, are pleased to announce the forthcoming marriage of their children, WENDY LEE and MARK PETER. The ceremony will take place, the Lord willing, on Saturday, September 20, 1980 at 3:00 p.m., in the Maranatha Chr. Ref. Church, St. Catharines. Rev. H.R. De Bolster officiating.
Future address: 1204 Centre St., R.R. #5, Fenwick, Ont. L0S 1C0.

VANDER VEEN-DE BOER: Mr. and Mrs. Bert Vander Veen and Mr. and Mrs. Tjitte De Boer are pleased to announce the forthcoming marriage of their children, JOANNE and ARNOLD. The wedding will take place, D.V., on Friday, September 26, 1980 at 7:00 p.m. in Maranatha Chr. Ref. Church, York, Ont. Rev. P. Stel officiating.
Future address: R.R. #1, Caledonia, Ont.

VAN DYKE-DE KONING: With thankfulness to God who brought them together, Mr. and Mrs. A. Van Dyke of Drayton and Mr. and Mrs. N. De Koning of St. George, would like to announce the marriage of their children, FRIEDA and RON. The Lord willing, the ceremony will take place on Saturday, October 4, 1980 at 4 p.m. in the Chr. Ref. Church of Kitchener, Ont. Rev. P. Breedveld officiating.
Future address: 178 Grulke St., Unit 12, Kitchener, Ont.

ZIETSMA-HOOGSTRA: Mr. and Mrs. Allan Zietsma are pleased to announce the forthcoming marriage of their daughter, RUTH to RICHARD, son of Mr. and Mrs. John Hoogstra, Strathroy. The ceremony will take place, D.V., on Friday, September 26, 1980 at 7:00 p.m. in the Chr. Ref. Church of Mt. Brydges, Ont. Rev. Gary Bomhof officiating.
Future address: R.R. #2, Mt. Brydges, Ont.

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With joy and thankfulness to our Lord, we hope, with the will of our heavenly father, to celebrate our parents' 25th Wedding Anniversary on October 5, 1980.

ADRIANUS and IETJE BELDER
(Nee Wiebrens)

Happy anniversary, mom and dad,
With all our love:
Jack & Carolyn
Ed & Christina Romlid
Elisabeth
Bill
Open house will be held on October 4, 1980, from 2 - 4 p.m. in our home.
10 Blind Line, Orangeville, Ont. L9W 3A5.

1955 1980
September 21
With praise and thankfulness to the Lord, we hope to celebrate the 25th Wedding Anniversary of our mother and father,

JOHN and TRUDY BROUWER
(nee Ellens)

It is our prayer that the Lord will bless them with many more years of health and happiness.
With love and congratulations from their children:
John Brouwer
Ed & Agnes Hulshof-Brouwer
Pete Brouwer
Tony Brouwer
Eddy Brouwer
R.R. #3, Komoka, Ont. N0L 1J0.

ANNIVERSARIES

Zwolle Victoria
1940 1980
With joy and thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

JAN WILLEM and JOHANNA
BOMHOF (nee Rijfkogel)

on September 24, 1980.
Isaiah 40:31a.
"But those who hope in the Lord will renew their strength."
Wernart & Gerda Van Deventer — Duncan
Bill & Ko Spyksma — Duncan
Kees & Joanne Tolsma — Victoria
John & Margaret Cupido — Victoria
Herman & Wilma Vander Wal — Victoria
Hans & Mary Bomhof — Victoria
Bill & Jane Bomhof — Victoria
Ludy & Christine Riedstra — Victoria
and twenty-four grandchildren.
Home address: 590 Agnes St., Victoria, B.C.

1925 1980
September 26
With praise and thankfulness to God, we hope to celebrate, the Lord willing, the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents,

HENRY and PATRICIA BOOY
(nee Zantingh)

John & Lammy Booy — Delta, B.C.
Albert & Noreen Booy — Woodstock, Ont.
Jan & Freddie Booy — Beamsville, Ont.
Marinus & Marie Booy — Springfield, Ont.
Hennie & Jim Jobse — Springfield, Ont.
Margaret & Charles VanDeMeulen — Cambridge, Ont.
Maria Booy — St. Catharines, Ont.
Cynthia & Henry Smit — Strathroy, Ont.
Jane & Arie VanDerStoel — Stratford, Ont.
Evert & Linda Booy — St. Thomas, Ont.
Henry & Anne Booy — Wyoming, Ont.
43 grandchildren
4 great-grandchildren.
Open house will be held at the Aylmer Chr. Ref. Church Hall (corner of Caverly Rd. and South St.) on Saturday afternoon, September 27, from 2 - 4 p.m.
Home address: R.R. #2, Aylmer, Ont. N5H 2R2.

1955 1980
October 1
It is with much love and gratitude to our heavenly Father that we celebrate together with our parents,

MARINUS and MARIE BOOY
(nee DeKraker)

their 25th Wedding Anniversary on Wednesday, October 1, 1980, D.V.
It is our prayer that God will continue to keep them in his care, and bless them in the years that lay ahead.
With love and appreciation:
Patricia
Ronald
Leonard
Murray
Mary Nancy
Marcia
"As for me and my house we will serve the Lord."
Open house will be held on Wednesday, October 1, 1980 from 2 to 10 p.m. at home.
Home address: RR. #1, Springfield, Ont. N0L 2J0.

ANNIVERSARIES

1955 1980
September 21
With thankfulness to our Lord, we are happy to announce Mom and Dad's 25th Wedding Anniversary,

BILL and FLORA DENBOK
(nee Tigchelaar)

Our prayer is that the Lord will bless them richly according to his promises.
With love from:
Kathy
Gerald
Helena & John
Ann
Clare & Marlene
Will & Fran
Home address: 1842 Park Ave., London, Ont. N5W 2J8.

Andyk St. Catharines
1930 1980
October 2
"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."
Their wedding text: Phil. 4:6.
With joy and thanksgiving to our God, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

GERBRAND and GRIETJE
VANDERLEEK (nee Mantel)

That the Lord may continue to "keep your going out and your coming in from this time forth and for evermore" is the prayer of their children and grandchildren.
Kees & Dorothy; Wilma, Gordon, Henry, Carolin — St. Catharines, Ont.
Nel & Henk; Donald, Gordon, Paul, Marianne — Hamilton, Ont.
Thea & Bob; Robert, Grace, Linda, Judith — Jordan, Ont.
Peter & Joke; Kevin, Gwen, John, Hennie — Ancaster, Ont.
Open house will be held on Saturday, October 4, 1980 from 2:00 p.m. - 4:00 p.m. at the gym of Calvin Memorial School, 300 Scott St., St. Catharines.
Best wishes only, please.
Home address: 2 White St., Apt. #315, St. Catharines, Ont. L2N 1Z2.

Hamilton St. Catharines
1955 October 7 1980
"Give thanks to Yahweh, for he is good, his love is everlasting! Give thanks to the God of gods, his love is everlasting! Give thanks to the Lord of lords, his love is everlasting!" Psalm 136:1,2,3.
With joy and thanksgiving as expressed in the psalm above we are happy to announce the 25th Wedding Anniversary of our parents,

CORNELIS and DOROTHY
VANDER LEEK (nee Uitterdyk)

Thanks, Dad and Mom, for the love and care you have provided. We pray that God may continue to keep you and care for you in the years to come.
With love and congratulations, your children:
Wilma — Edmonton, Alta.
Gordon — Grand Rapids, MI.
Henry — at home
Carolin — at home
Open house will be held on Saturday, October 11, 1980 from 2:00 p.m. - 4:00 p.m. in the fellowship hall of Trinity Chr. Ref. Church, 99 Scott St., St. Catharines.
Home address: 14 Jessica Dr., St. Catharines, Ont. L2M 6V7.

Share your family news with the C.C. family!

Classified Advertising

ANNIVERSARIES

1955 1980

September

With joy and thankfulness to our Lord, we celebrate the 25th Wedding Anniversary of our parents and grandparents,

JACOB and MIEK KOORNNEEF
(nee Van Geest)

on September 22, 1980.
May the Lord continue to keep them in his care and bless them in the future years.
With much love from the children:
Ed & Pam; Jason, Maria
Randy & Marian; Bryan
Bill
Home address: 5892 Lake Osborne Dr., Lake Worth, Florida 33461.

With joy and thankfulness to the Lord, we were able to celebrate the 35th Wedding Anniversary of our parents and grandparents,

WILLIAM and MACHTELD
VAN GEEST

on September 5, 1980.
It is our prayer that the Lord will continue to bless and keep them in the years to come.
With love and congratulations from:
Mary & Harry — Wellandport
Len & Nelly; Daniel — Waterloo
Ted & Marj; Jeffrey, Matthew, Joel — St. Catharines
Mieke & Jeff — Toronto
Bill & Nell — Toronto
Peter — St. Catharines

Share your news with C.C. readers!

OBITUARIES

The Society for Christian Instruction of Drayton and vicinity expresses its sincere Christian sympathy to Mr. and Mrs. Albert Huberts and family with the sudden death of their son and brother,

WILBERT

who was a student at our school. May God grant his grace and comfort through his Word and spirit in this time of sorrow.
The Board

Op 8 september 1980 nam de Here tot zich ons medelid

MRS. JOHANNA LUYT

op de leeftijd van 75 jaar.
Zij zal nog lang bij ons in gedachtenis blijven. Moge de Here haar kinderen troosten en sterken is de bede van de leden van de Golden Age Club, Chatham, Ont.

Op 14 augustus nam de Here uit ons midden weg ons zeer geliefd medelid

MRS. FROUKJE DE BOER
(nee van der Wier)

Haar rotsvast geloof dat wij uit genade alleen zalig worden, zal bij ons lang in herinnering blijven.
Sterke de Here haar man en kinderen.
Namens de Hollandse vrouwen vereniging.
"The Lord is my Shepherd"
Wyoming, Ont.

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

IN MEMORIAM

IN MEMORIAM

It was in the early morning of
September thirteen,
That our dear Lord took Fred at the
young age of eighteen.
At that young age we cannot always
understand,
But it was time for Fred to leave at the
Lord's command.

Something like this is always hard to
accept,
But it is our dear Lord whom we must
always respect.
For the Lord is perfect and makes no
mistakes,
So a resting place in heaven, for Fred,
he makes.

It is only natural for us to miss our
dear Fred,
For in his room we look down to an
empty bed.
Even at the dinner table, there's still
that empty seat,
Where our Fred was to sit when it was
time to eat.

We will always miss the Fred that we
love,
But with trust in God, we know Fred
is in Heaven above.
We thank our almighty God for the
comfort he has given,
In the name of Jesus Christ our Lord,
for he has risen.

Amen

Gary Roffel

Fam. H. Roffel,
4 Prince St., Glen-Williams, Halton Hills, ON.

ACCOMMODATION

ST. CATHARINES: Wanted: **female roommate** to share expenses, between the ages of 18 and 25, near the Fairview Mall area. For more information call: (416) 934-0433 and ask for Darlene.

CHATHAM: Accommodation needed for 20-year-old girl. Also interested in sharing apartment with Christian girl. Write to: 2162 Mountainside Dr., Burlington, ON. Phone: 416-634-1966.

HELP WANTED

EXPERIENCED HERDSMAN wanted for 150 cow dairy herd, modern facilities in Abbotsford, BC. Top wages to right person. Good 4 bedroom house provided, plus other benefits. Only fully qualified persons need apply. For further information write to: Ted Faber. Address: 1121 Kenny Rd., R.R.#2, Abbotsford, BC V2S 4N2. Or phone: **(604) 853-6285.**

Person needed to work on a modern 400 sow-weaner unit. Accommodation for a family is available. Wages are negotiable. State in writing wages expected and past experience. Write to: Vauxhall Pork Farms c/o Frank Weersink, Vauxhall, AB T0K 2K0. Phone: (403) 654-2915.

Experienced help on **dairy farm** wanted. Married couple. Contact: Jack Vossepoel, R.R. #1, Tilley, AB T0J 3K0. Phone: 403-377-2345.

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182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.
250 ACRES, 150 workable, drained, 100 acres bush, house and barn. Near Teeswater, $210,000.
DAIRY, 198 ACRES, large quota, free-stall barn, liquid manure and slated floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.
BROILERS — ROASTERS — PULLETS — LAYERS, large quotas, modern barns, executive-style home, second house, 50 acres.
DAIRY, 50 TIE-UPS, 66 free stall, harvestor and silo, brick house, excellent building, herd and quota included, 175 acres.
182 ACRES, 170 workable, over 100 sow farrow-to-finish barn, brick house, Hwy. location, south of Clinton.
DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.
DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

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• • •

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JOHN MASSELINK
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Res.: (519) 672-2283

CAGE LAYERS: 22,336 basic quota, 58 acres, good 2 storey barn with elevator, automatic feeding, mechanically cleaned, liquid manure pit, 30' x 80' by 8'. Excellent 4 bedroom house, in-ground pool 18' by 38', rec room and basement.
For more details call:
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220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)
or Keith Miller
774-4077 (evgs.)

MODERN HOG FINISHING SETUP
Nearly new buildings, approximately 600-700 capacity, plus 100 acres land. Large brick home. Highway location. Near Gorrie. Asking $155,000 with terms.

POULTRY
Two storey laying building suitable for producing hatching eggs or raising pullets. Three bedroom bungalow, attached garage. Situated on 4/5 acre. Asking $77,500 some terms.
Contact:
ALBERT CARSON,
P.H. HILLER REALTY LTD.,
Listowel, ON
519-291-1544
Evenings: 519-291-1395

22,000 CAGE LAYERS basic quota, automatic feed, 58 acres crop land, good buildings, owner take back mortgage. Call Keith Miller.
11,000 BROILERS plus 5,000 secondary quota, 100 sow farrow to finish, good buildings, 25 acres suitable for grapes. Call Keith Miller.
OVER 1,000,000 LBS. basic quota, heavy turkeys, excellent buildings. Call Gord Gray.
12,000 CHICKEN BROILERS, nearly new barns. Call Gord Gray.
LARGE FARROW TO FINISH hog operation, fully automated. Call Gord Gray.
132 ACRES CROP LAND overlooking Lake Erie, good home, barn for beef or hogs. Must be sold. Call Keith Miller.

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519-376-3340
777-2nd Ave. E.,
Owen Sound, ON N4K 2G9
or call:
John Berg,
519-371-9144 (evenings)
representative of:
Wilfred McIntee & Co. Ltd.
Realtor

TEACHERS NEEDED

BARRIE: Timothy Christian school, Barrie, is in need of a part-time teacher for two mornings per week in the **combined grades** of **7 and 8.** A teacher capable of teaching **French** would be preferred. Send applications or enquiries to: A. Borger, principal, 49 Ferris Lane, Barrie, ON. Phone numbers: 424-9414 (home) — 726-6621 (school).

FOR SALE

For sale, **new catechism material,** "Never on Your Own," 34 text books, 34 Student Manuals-Part 1, and 9 Part 2; 1 Teacher's Manual. Mr. B. Zylstra, 86 Queen St., Strathroy, ON N7G 2H7.

FOR SALE
1977 Mobile Home
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For information write to:
CURRICULUM DEVELOPMENT CENTRE
229 College Street, Toronto, Ontario M5T 1R4.

Classified Advertising

TEACHERS NEEDED

ABBOTSFORD CHR. SCHOOL,
DUE TO UNFORSEEN CIRCUMSTANCES
NEEDS A
GRADE 4
teacher as soon as possible.
Direct inquiries and applications to the principal,
John Kampman, P.O. Box #175, Abbotsford, BC V2S 4N8
Phone: (604) 853-1209

FOR RENT

FOR RENT IN FLORIDA: (3 months), cottage in Daytona Beach area. Close to everything. Low rent for caring people. W. Braam, 523 LaFayette St., Port Orange, FL 32019 USA. Phone: (904)788-4550.

UPSTAIRS 1-BEDROOM apartment for responsible female. $200. Martindale area, St. Catharines. Phone after 6, weekdays, 685-3855.

FOR RENT: 2 bedroom, self-contained, upstairs apartment., 15 minutes from Dundas or Cambridge. Phone: **(416) 659-7514.**

PERSONAL

Gentleman, 46, seeks to get to know Christian lady in her thirties. Write: Box #4546, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kennismaking. Christelijke oud-Nederlander (weduwnaar) zoekt kennismaking met vrouw van Nederlandse afkomst. Leeftijd 65-70 jaar, om samen de rest van ons leven in gezelschap en gezellige conversatie door te brengen. Ik woon in oost-centraal Alberta. Brieven, liefst met foto en volledig adres welke op verzoek worden terug gezonden, aan #4544 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

COTTAGES

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Telephone: **705-635-2880** or
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Charismatic renewal normal priest tells Lutheran rally

MINNEAPOLIS (EP) — A Charismatic Roman Catholic priest says charismatics are "normal Christians." Addressing several thousand participants in the ninth International Lutheran Conference on the Holy Spirit, John Bertolucci, until recently a parish pastor in Little Falls, N.Y., and now teaching at the charismatic Franciscan university in Steubenville, Ohio, offered 12 "norms for normality" in the Christian life.

The priest said renewal principles supported by charismatic groupings in various denominations are "at the very heart of the church" and do not mean "downgrading or putting down anything that went before" in terms of Christian life. He counseled his audience not to let non-charismatics "make you think you're somehow odd."

Noting the shortage of priests in contemporary Roman Catholicism, Rev. Bertolucci called that "part of God's plan" to make it possible for lay people to emerge in appropriate ways as "servant leaders." Rev. Bertolucci also suggested as norms a "non-possessive attitude toward property and things of this earth," a discipline of prayer, openness to both "charismatic and hierarchical gifts," a "sense of belonging to a local and a trans-local family of God" and "critical tension with patterns of behavior in the secular realm."

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● FALL FAIR FOR FAMILIES ●
at Camp Shalom
(R.R.#4, Cambridge, Hwy. 24A [turn left at Langtrim Hall])
Saturday, September 27, 1980
10 a.m. to 4 p.m.
Featuring sales under a 30' x 90' marquee tent, food booths, door prizes, auction sale, flea market, children's games and lots of fun for everyone!!!
● To further the work of Camp Shalom ●

LET'S PLAY CHESS

Editor: Pete Layer

CORRESPONDENCE CHESS RESULTS

Group 1980

G. Otten 0 (0) P.W. Lamain 1 (1)
This is the second out of 14 games to be finished in the 1980 Series.

Finals 1978

J. Vander Geest 1 (1) J. Eisen 0 (0)
The complete results of the 1978 Finals are as follows:

Name	Won	Lost	Drawn	Points	Tie Break
B. Dikland	2	0	1	2½	106 moves
P.W. Lamain	2	0	1	2½	108 moves
J. Vander Geest	1	2	0	1	
J. Eisen	0	3	0	0	

White won 3 games. Black won 2 and one game was tied. Average number of moves: 35 per game. Mr. Dikland should receive a book prize soon.

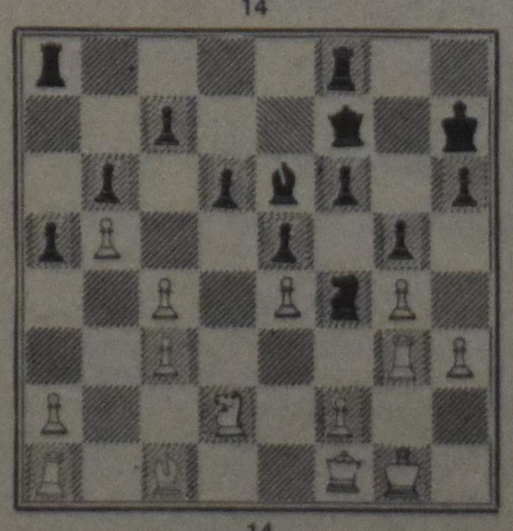
GAME: King Side Attack

The following game shows clearly the power of developed pieces. After an equal opening, Black ties down some of White's pieces and proceeds to attack on the King's side. Although White is not cramped, he cannot do much about it.

White: G. Otten Black: P.W. Lamain

White	Black	White	Black	White	Black
1. P-K4,	P-K4	8. P-QN4,	P-QR4	15. R-K3,	K-R2
2. N-KB3,	N-QB3	9. P-N5,	N-QN1	16. N-Q2,	B-K3
3. B-B4,	N-B3	10. R-K1,	QN-Q2	17. Q-B2,	N-R4
4. P-Q3,	P-KR3	11. N-R4,	N-N3	18. Q-Q3,	N-B5
5. P-KR3,	B-K2	12. N-N6,	NxB	19. Q-B1,	P-N4
6. 0-0	0-0	13. NxB ch.,	QxN	20. P-N4,	P-KB3
7. P-B3,	P-Q3	14. PxN,	P-QN3	21. R-N3,	Q-B2

P.W. Lamain
14



14
G. Otten
Position after 21. . . Q-B2

22. B-N2,	P-R4	
23. PxP,	QxP	
24. R-K1,	BxRP	
25. RxB,	NxR ch.	
26. K-N2,		N-B5 ch.
27. K-N1,		Q-N5 ch.
28. Resigns		(0-1)

Student Subscription to CALVINIST CONTACT

$9.00 for the school year [Sept. - May]

When your sons or daughters go off to college or university, they often lose touch with home. They can have ***Calvinist Contact*** mailed directly to them during the schoolyear.

Mail in the form, along with your payment.

Enclosed is our $9.00.
Student's name: _____
Address: _____
_____
Please mail, starting on: _____
99 Niagara St., St. Catharines, ON L2R 4L3.

EVENTS

Oxford County International Plowing Match

There are people from the Woodstock church opening up their homes for accommodations including meals, during the plowing match.

For more information and to make reservations contact:

Mrs. G. Klingenberg
R.R.#6,
Woodstock, ON
N4S 7W1
Tel: (519) 462-2802

or

Mrs. H. VanDorp
R.R.#1,
Woodstock, ON
N4S 7V6
Tel: (519) 539-5402

The Plowing Match will be held September 29 through to October 3, 1980.

★ ★

LADIES, COME ONE COME ALL!

★ ★

FALL RALLY

Date: Wednesday, October 8, 1980.
Place: Mount Hamilton Christian Reformed Church,
1411 Upper Wellington St. S, Hamilton
Morning meeting: 10 o'clock a.m.
Guest speaker: Dr. H. Roy Brillinger from Hamilton
Topic: Christianity and Mental Health.

Afternoon meeting: 2 o'clock p.m.
Guest speaker: Rev. John D. Hellinga from Guelph
Topic: The future of our Covenant family.
Visitors are most welcome.

SOUTH-EAST ONTARIO LEAGUE OF CHRISTIAN REFORMED LADIES SOCIETIES.

Calendar of Events

Ontario

Sept. 4-Oct. 16	St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
Sept. 23-26	London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m.
Sept. 24-Dec. 3	**Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
Sept. 25-Nov. 6	**Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Sept. 27	Fall Fair for families at Camp Shalom, Cambridge, ON. 10 a.m. - 4 p.m.
Sept. 30-Oct. 4	The Woodstock Chr. Ref. Churches invite you to their Plowing Match and Food booth. Location: Third Street, between Hoffsteder and Woodstock Ave.
Oct. 6, 7	Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
Oct. 8	Fally Rally for the S.E. Ontario League of Chr. Ref. Ladies' Societies. Mt. Hamilton Chr. Ref. Church at 10 a.m.
Oct. 18	Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and the Calvin College choir.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost $18.
Nov. 15	Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Sept.26	Wed.Sept.24	Fri.Sept.19-10a.m.	Thurs.Sept.18-10a.m.
Fri.Oct.3	Wed.Oct.1	Fri.Sept.26-10a.m.	Thurs.Sept.25-10a.m.
Fri.Oct.10	Wed.Oct.8	Fri.Oct.3-10a.m.	Thurs.Oct.2-10a.m.

Hamilton hosted Canadian pentecostals

HAMILTON, Ontario (EP) — August 21 — 26 saw over 1,000 clergy and laymen meet together in Hamilton, Ontario, for the 32nd Biennial Conference of The Pentecostal Assemblies of Canada. It has been the custom for these conferences to alternate from east to west. The last two conferences were held in Calgary and Ottawa.

This year's reports indicate a consistent growth has been maintained with exciting progress in every area of the denomination's involvement. Over 135 new churches have been built in the past five years. There are presently 1099 Pentecostal Assemblies' churches in Canada (including 150 in The Pentecostal Assemblies of Newfoundland).

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Film V — **Nov. 19:** Preparing For Adolescence — Peer Pressure and Sexuality
Film VI — **Nov. 26:** What Wives Wish Their Husbands Knew About Women — The Lonely Housewife
Film VII — **Dec. 3:** What Wives Wish Their Husbands Knew About Women — Money, Sex and Children

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Books

Religion

Biography of the Canadian NCVB

Never Say Never to God by Nell Maxwell; published by G.R. Welch Company Limited, Burlington, 1980; paperback, 109 pages; $4.95. Reviewed by Martin D. Geleynse, Dollard des Ormeaux, Quebec.

Mrs. Nell Maxwell is the founder and director of the Women Alive movement which has its headquarters in Barrie, Ont. and which ministers to the spiritual needs of women through all of Canada.

In this booklet she tries to do two things. First of all, she explains the history of the movement which began in 1972. "The feminist movement was at its height and I knew that many Christian women were wondering about their identity and mission in life," she writes. "Could any movement be started that would help to furnish direction and a sense of purpose to women who were trying to find their place in (a) society and a church battered by the extremes of radical feminism and male authoritarianism?"

The Women Alive movement conducts its ministry mainly, be it not exclusively, by means of national and regional conferences for women. "We are frequently asked," she writes, "if we will ever attempt to address ourselves to the issues of the day as so many feminist groups are doing," and she answers as follows: "One of our strengths, I continue to believe, is that by sticking to the Word of God and giving solid teaching, those who attend gain a better understanding of the scriptures and they are then fortified to take position on local issues. In other words, along with the local church we are attempting to equip the saints."

Back in the Netherlands many of our women used to be members of the "Nederlandse Christen Vrouwen Bond" in which women of different denominations would meet together at stated times. It seems that this "Women Alive" movement might become a similar women's movement in which our mothers, wives and sisters meet with their sisters in the Lord in other denominations.

The second matter we are confronted with in this booklet is the story of the writer's own spiritual development and growth to a biblical sense of self-worth and self-acceptance, and a life of unreserved obedience to the Lord. As a matter of fact this is what the book begins with and the two terms "self-worth" and "obedience" become almost the theme-words of the book.

It seems a well-known story and many of her readers will readily identify with her. As she herself tells how she found many women who struggled with the same problems. This, as a matter of fact, led her to the founding of the movement.

It is my hope that many of our women will read this little booklet and joyfully join the movement. It is also my hope that our elders and ministers will read it to find out what this "Women Alive" movement is all about, and that they will then unhesitatingly recommend and support it.

It is regrettable that the writer did not see fit to include the text of the Statement of Faith of the movement, if only in an appendix to the text. It would help the reader to identify, not only with the personal struggles of the founder, but also with the movement itself.

In the same vein it would have been helpful if the writer would have placed the address of the head office in Barrie in the book, so that the readers would not have been left in the dark as to where further information could be obtained.

Children's literature

Stretching the gospel message

Rabbits to the Rescue and **The Foolish Rabbit** by Terence Keishaw, illustrated by Elsie Wrigley; published by Zondervan, Grand Rapids, Michigan, 1978; in Canada: R.G. Mitchell, Willowdale, Ont.; paperback, 18 pages; .95¢ U.S.A. Reviewed by Beatrice Vandervelde, Willowdale, Ont.

These two books are part of the Fernhill Stories, a series of eight little books about three rabbit friends - Maximus, Patchwork and Foo. Foo, the youngest and most irresponsible of the three, often gets into trouble. His scrapes, troubles, and antics form the subject of the story.

The last page, meant for discussion, confirms suspicions the reader may have had during the reading of the story since they clearly reveal the book's didactic purpose. There are several questions to review the story, then several to relate these discussion points directly to the child's world. A Bible passage, supposedly teaching a parallel lesson to that which the rabbits just learned, is mentioned. A brief prayer for the child concludes the page.

I have misgivings about this type of book. Not because it uses animals with very human qualities to teach something. This has been done very successfully in books such as *A Bargain for Francis* and *Bread and Jam for Francis*, both by Russell Hoban. In these books the child learns something but it has been done through an engaging story. In the Fernhill Stories the lesson seems to be uppermost, the story secondary.

I also wonder whether Christian publishing houses can justify publishing a normal children's story only by tacking on a Bible passage and prayer? Does that make it a Christian book?

Literature

Newfoundland's literature is coming of age

The Blasty Bough; Clyde Rose, editor; published by Breakwater Books, St. John's NF, 1976; hardcover, 216 pages.

The Rock Observed: Studies in the Literature of Newfoundland by Patrick O'Flaherty; published by the University of Toronto Press, Toronto, ON, 1979; hardcover, 222 pages. Reviewed by Reinder J. Klein, Pierrefonds, Quebec.

To most Canadians Newfoundland is a forbidding chunk of rock somewhere east of Labrador, inhabited only by the bunglers, idiots, and general nincompoops made infamous by the Newfie joke. It may well come as a surprise, therefore, that Newfoundlanders are doing some fine writing and that they have been at it for quite a long time. This, at least, is the impression one is left with after reading some recent works by two English professors of Newfoundland's Memorial University.

Clyde Rose, one of the two scholars, edited an attractive anthology of contemporary Newfoundland material titled *The Blasty Bough*. Its content is grouped into three separate categories: creative, scholarly, and folk. The creative section consists of 144 pages of poems, short stories, and a play. Among the more noted contributors are playwright Michael Cook, poet Al Pittman, novelist Harold Horwood, and poet/novelist Percy Janes. E.J. Pratt, more famous than the others, left Newfoundland at age 25 in 1907, and is not included in the book. Besides, Pratt died in 1964. Farley Mowatt is also not a part of this anthology, simply because he was only an interloper from Belleville, Ontario, who tried to escape industrialized Canada in the 1910s, only to incur the wrath of Newfoundlanders through his sentimental excess in *A Whale for the Killing*. He left the island in 1967 after only 5 years of sporadic residence.

The scholarly portion of the book, some 50 pages in length, consists of five essays, one by Patrick O'Flaherty and the other four by George Story, English professors both and colleagues of editor Rose at Memorial University. All five selections provide fine insights into various aspects of Newfoundland society and its heritage.

The final section on folk literature (16 pages), is made up entirely by contributions from Wilfred Wareham, lecturer in Memorial University's Folklore Department. There are five raucous monologues reminiscent of the poetry of Robert Service, introduced by an essay of W. Wareham himself on the phenomenon of the Newfoundland monologue.

While Clyde Rose collected samples of contemporary Newfoundland writing in *The Blasty Bough*, his colleague Patrick O'Flaherty has provided students of Canadian literature with a beautiful survey and critical analysis of the full range of Newfoundland writing since 1497, the year when John Cabot is first believed to have seen the island.

In *The Rock Observed: Studies in the Literature of Newfoundland*, O'Flaherty has made a significant contribution not only to our country's literary history, but also to our collective understanding of the Newfoundland mentality and the forces that helped shape it. His is a balanced, albeit affectionate, view of the Newfoundlander and his literary heritage. He does not share the somber and largely negative readings of the Newfoundland character as one finds in the writings of such indigenous heavyweights as Horwood and Janes. And Farley Mowatt who, for better or worse, "has become the chief literary interpreter of modern Newfoundland to the world at large," he characterized rather acidly as one of the "fugitives from North America and elsewhere who have tried to discard their sorry past and seek in Newfoundland, their version of the New Jerusalem."

Newfoundland has finally begun to work its way out from under its destabilizing economic uncertainty and grinding, mind-blunting poverty. The further wealth certain to accrue to our youngest province from its promising new off-shore oil wells will likely, hopefully, enable its citizens the leisure time and full bellies required for the appreciation and further enhancement of culture. *The Blasty Bough* and *The Rock Observed* are tangible evidence that the faculty of Newfoundland's Memorial University has made an excellent beginning in steering this development in a positive and enriching direction.

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Literature

New resource anthologies of modern Canadian literature

Crossroads I Canadian Stories, Poems and Songs and **Crossroads II Canadian Stories and Poems;** selected and edited by William Boswell, Betty Lamont and John Martyn; published by Van Nostrand Reinhold Ltd., Toronto, 1979; paperback, 144 and 175 pages respectively; $6.95 each. Reviewed by May Drost, London, Ontario.

"*Crossroads I* and its companion volume *Crossroads II* have grown out of our work of the Writers' Development Trust resource guides for Canadian literature . . ." the authors inform us in their Preface. In the last few years there has been a new (and to me, welcome) emphasis on Canadian literature at the elementary and secondary school levels. This emphasis reflects more than mere chauvinism, for one of the most effective ways to acquaint children with Canadian history and culture is the expose them to Canadian literature. In this respect, *Crossroads* can serve a good purpose within an intermediate level English curriculum.

However, both volumes are quite short, and some of the selections seem not only fragmentary, but also arbitrarily chosen. They are grouped under such headings as "Coming of Age" and "Friends and Neighbours," and teachers using the volumes will have to make their own connections between the literature selected and its "time and place." (Most of the selections, incidently, are contemporary.)

No short anthology can meet all the requirements of a literature curriculum, but *Crossroads* I and II, because they introduce students to some of the better Canadian writers, are worthy of a teacher's attention.

Literature

Stories about our own kind of people

Sign of a Promise and Other Stories by James C. Schaap; published by Dordt College Press, Sioux Center, Iowa, 1979; paper, 262 pages. Reviewed by Reinder J. Klein, Pierrefonds, Quebec.

Sign of a Promise and Other Stories is a delightful collection of 15 extraordinary short stories. The stories are remarkable not because they are competently crafted works of art, which they are, but because their author, James C. Schaap of Dordt College's English Department, achieved a high degree of success in realizing a most difficult objective. In his own words, he set out "to illustrate the beauty of an ethno-religious heritage too grand to be sacrificed on the altar of American homogeneity." A Dutch-American Calvinist *Roots*, you might say.

Actually, Schaap's stories are all based on historic incidents out of the American mid-west of the 19th century. His characters are Dutch immigrants with names like Van der Jagt and Brink, Zwerink and De Kruyf, Korsman, Van Wechel, Hartman and Roerdink, to mention just a few. They are ordinary people, small town folk and isolated farming clans, the traditional "kleine luiden" who, both in the Netherlands and in North America, have been the devout yet often headstrong backbone of the Reformed faith.

Schaap shows them in all their strengths and their considerable frailties, and that is an achievement deserving of much praise. To write historic fiction is one thing. To write it so that contemporary readers may gain from it a sense of identity is quite another, for that requires strict fidelity to historic detail as well as a thorough understanding of a diverse group of people who lived in an age other than our own. Yet this is exactly what James Schaap set out to do. In the process he rendered universal certain aspects and truths about some of our ancestors which for too long had remained personal and forgotten.

Sign of a Promise is an extraordinary collection, then, because its stories are about our own kind of people. The incidents on which they are based were culled from regional histories, ancient diaries and even weathered tombstones. Yet Schaap did not assume the role of a historian. Instead, as he himself explained, he "subordinated the historical reality to the imaginative reality, because (he is) convinced that poetic truth is, at times, more revealing, more powerful, even more interesting than fact."

Some of the stories are , of course, better, more artistically satisfying than others in the collection. What this really means, however, is that the more successful ones are very good indeed, comparing favourably with some of the great short stories in American literature. They are vibrant and funny and at times deeply moving, the characters alive and real with problems and dilemmas thoroughly believable and compelling. This is not to say, on the other hand, that Schaap has written flawless fiction. His efforts to recreate the Dutch immigrants' difficulties with the English language, for example, are not always successful. Dutchmen simply do not use "ach" and "ja" quite as indiscriminately as some of Schaap's characters do. Yet, given the enormous problem of rendering a particular brogue and foreign speech pattern smooth and realistic in English, this minor imperfection is entirely forgivable.

More to the point is the fact that Schaap's book is itself a sign of a promise. Here is a Christian writer, a member of our Reformed community, one who makes no bones about and certainly no apologies for his staunch belief in John Calvin's doctrines, and he writes good fiction! That is refreshing. No dry theological treatises his, nor heavy philosophical dissertations, but good imaginative literature! That is simply marvelous.

Many well-intentioned Christian writers have come to grief on the twin shoals of didacticism and an artless sugar-coating of reality. The unhappy product has been "Christian" pulp, soap-on-a-sermon. James Schaap, however, has produced some very good "stuff," and that to me is a sure sign of a promise of more yet to come.

Sociology/Religion

A bold interpretation of the Song of Songs

Song of Love by Helmut Gollwitzer; published by Fortress Press, Philadelphia, U.S.A., 1979; in Canada: G.R. Welch, Burlington, Ont.; paperback, 79 pages; $4.75. Reviewed by A. Vandermaas, M.D., St. Catharines, Ont.

These seventy-five pages are written by a German theologian, and represent his contribution to a large conference on Christian living held in 1977.

The first part is an exciting discussion of the Song of Solomon. Here Gollwitzer emphasizes that we can no longer in good faith adhere to the spiritual or allegorical interpretation of our forefathers. They saw the love described in this Bible book as divine love and in doing so they did not have to deal with the sexual issues that would otherwise have been unavoidable. Instead, the language of this book is so direct, passionate and sensual, that it is obviously referring to the down-to-earth joy of sex as God wants it to be, as he has created it. The Song of Solomon wants to tell men and women that we "must at long last assume an uninhibited attitude toward sex and eros" and that "God's creatures may take pleasure in the life he has given them, even as he does."

Gollwitzer points out that if we read the Song of Solomon this way, it contains many lessons on sexuality, the first one being that women and men are equal. Women are no less than men created to be sexually aggressive, despite what male-dominated churches and other institutions have said. In the Song sex is also enjoyed quite apart from procreation (getting children), purely for its own sensual pleasure. Next, there is no racial prejudice here ("I am dark but beautiful"). Most important however, the other is not wanted for the body, but for his (her) person, as a partner with whom to have a relationship, a bond between two whole human beings.

I enjoyed reading this part, which was revealing and refreshing to me. It is followed by a chapter on sex, eros and agape, which is somewhat more theoretical, but then the writer comes back to how the wholeness of a sexual relationship ties it in with society and its expectations and demands and how the Song of Solomon can help us here as well.

Although, like any book, *Song of Love* needs to be read critically and contains an occasional passage that many will disagree with, it is an excellent and Christian effort to help us re-think our premises and attitudes on sex. It will also be appreciated by ministers and others who preach, teach and counsel on this subject.

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Devotions

Luke for the layman

A Devotional Guide to Luke, The Gospel of Contagious Joy by John Killinger; published by Word Books, Waco Texas, 1980; in Canada: G.R. Welch, Burlington, Ont.; hardcover, 144 pages; $8.35. Reviewed by Rev. Jack Quartel, Ottawa, Ontario.

This commentary divides the Gospel of Luke into 84 sections, or 84 meditations for a 12 week time period. On each section there is a short meditation concluded with a short prayer.

John Killinger is professor of preaching, worship and literature at Vanderbilt Divinity School, Nashville. He has written a score of other books, including two other devotional commentaries on Matthew and Mark.

As the title indicates, this is not a technical commentary. It reaches beyond that. The meditations, however, are based on the latest scholary findings. But they seek to do far more than impart knowledge. Meditations want to bring us face to face with the scriptures, in this case, to bring us to the joy of this gospel as an antidote to the gloom our world subjects us to from day to day. This book invites us to meditate, to read only a little and then to sit back and embrace it with our faith, to make it your own, to shape your life with it, and to respond in prayer.

I particularly enjoyed the prayers. They are simple, short, fresh and they tend to drive the point of the meditation home. For instance concluding the meditation of Jesus' temptation, there is this prayer:

"Lord I have too often forgotten the meaning of real obedience. This age knows far more about being free than about obeying. Yet it misses the first principle of freedom — that freedom is lost the minute one fails to obey you. Help me to discover again how to be faithful to the heavenly vision, and thus to be truly free. Through Jesus, who fulfilled this paradox magnificently. Amen."

Like many of this sort of books, this too has the tendency to be somewhat moralistic. Scripture says, of course, more than that. However, since it does continually invite us to a life response, to be patterned after Christ, and since so many of us like to get lost in intellectual games with the Bible, and so escape the Bible's life-molding power, it is good to learn to meditate with a book like this.